

4-29-2018

## 09 Conversion I

Krikor Guerguerian

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Martyrdom



103

Il sottoscritto Sr. G. Ennik Maroukian  
 è disposto a contribuire per un  
 terzo delle spese di pubblicazione  
 del libro del rev. D. G. Ghergherian  
 nell'edizione francese presentata-  
 le in \$ U.S. 12.000. (dodici mila dollari).  
 E pure disposto eventualmente  
 ad anticipare a titolo di prestito  
 la rimanente parte se a Hesa che  
 neppure sottoscritti gli altri due  
 terzi da parte di comiziatori o  
 comunque sottoscrittori di questa opera.

G. Ennik Maroukian  
 Ono, 20 Aprile 1964.



103

Il sottoscritto L. H. Annik Manoukian  
 è disposto a contribuire per un  
 terzo alle spese di pubblicazione  
 del libro del rev. D. G. Ghergherian  
 nell'edizione francese presentata-  
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È pure disposto eventualmente  
 ad anticipare a titolo di prestito  
 la rimanente parte se a Hesa che  
 neppure sottoscritti gli altri due  
 terzi da parte di comizianti o  
 comunque sottoscrittori che gliela t'ora.

L. Annik Manoukian  
 Ono, 20 Aprile 1964.



## Preface

The case study is, first of all <sup>re-introduced</sup> presented to the christian ~~religious~~ community, <sup>all over the world</sup> (and specifically to the ecclesiastical ~~the~~ authorities, who, ~~we~~ may use their competence and religious knowledge to introduce, to the judgement of the highest Tribunal to ~~decide~~ make decisions relative to the Armenian Martyrdom in the beginning of the Twentieth Century <sup>all over</sup> ~~in~~ the Ottoman Empire, the state <sup>official</sup> religion being Mohamedanism. The Sultan was the ruler of the State and the Khalife of the Moslem religion, supported always by a Sheikh-ul-Islam in religious matter, and religious policy. The political slogan was The Empire has to become Islamic, those who do not accept, will be forced to do so.

Although the leaders of Union and Progress Party ~~were~~ have adopted the free-masonic ideology, however the majority being mohamedans, ~~have~~ panislamism was the official religion of the Empire.



"When the Armenian population was driven from its homes, many of the women were not killed, but reserved for a more humiliating fate. They were mostly seized by Turkish officers and civilian officials, and consigned to their harems. Others were sold in the market, but only to a Moslem purchaser, for they were to be made Moslems by force. ~~Never~~ Never again would they see parents or husbands — these christian women condemned at one stroke to slavery, shame and apostasy. The boys and girls were also very largely sold into slavery, at prices sometimes of only ten or twelve shillings, while other boys of tender age were delivered to dervishes, to be carried off to a sort of dervish monastery, and there forced to become Musluman.

1. Source Records of the Great War, by Charles F. Horne, Ph.D.

editor-in-chief, Walter F. Austin, LL.M. Directing Editor,

Vol. III. National Alumni, 1923.

Chapter X The Armenian Massacres (April-December)

The Last ~~crime~~ Great Crime of the Turks, p. 154-177

Lord James Bryce  
Dr. Harry Sturmer

Dr. Marfin Niepage  
Talaat Pasha

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p. 158 .

"There is no excuse whatever upon any such ground as some German authorities and newspapers allege,

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for the conduct of the Turkish Government. Their policy of slaughter and deportation has been wanton and unprovoked. It appears to be simply an application of the maxim once enunciated by Sultan Abdul Hamid; "The way to get rid of the Armenian question is to get rid of the Armenians"; and the policy of extermination has been carried out with far more thoroughness and with far more bloodthirsty completeness by the present heads of the Turkish Administration — they describe themselves as the Committee of Union and Progress — than it was in the time of Abdul Hamid."

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" The following is taken directly from a letter which was written by the President of the College after the blow had fallen.

" I shall try to banish from my mind for the time the sense of great personal sorrow because of losing hundreds of my friends here, and also my sense of utter defeat in being so unable to stop the awful tragedy or even mitigate to any degree its severity, and compell myself to give you concisely some of the cold facts of the past months as they relate themselves to the College. I do so with the hope that the possession of these concrete facts may help you to do something there for the hundreds of dependents still left to us here.

" (i) Constituency: Approximately two-thirds of the girl pupils and six-sevenths of the boys have been taken away to death, exile or Moslem homes.

" (ii) Professors: Four gone, three left, as follows:

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" Professor A. served College 35 years. Professor of Turkish and History. Besides previous trouble arrested May 1st without charge, hair of head, mus-



tache and beard pulled out in vain effort to secure damaging confessions. Starved and hung by arms for a day and night and severely beaten several times. Taken out towards Diyarbakir about June 20th and murdered in general massacre on the road.

" Professor B, served College 33 years, studied at ANN Arbor. Professor of Mathematics, arrested about June 25th and shared Professor A's fate on the road.

" Professor C, taken to witness a man beaten almost to death, became mentally deranged. Started with his family about July 5th into exile under guard and murdered beyond the first big town on the road. (Principal of Preparatory Department, studied at Princeton). Served the College 20 years.

" Professor D, served College 16 years, studied at Edinburg, Professor of Mental and Moral Science. Arrested with Professor A, and suffered same tortures, also had three finger nails pulled out by the roots, killed in same massacre.

" Professor E, served College 25 years, arrested May 1st, not tortured but sick in prison. Sent to Red Crescent Hospital and after paying large bribe<sup>es</sup> is now free.

p. 160

" Professor F, served the College for over 15 years, studied in Stuttgart and Berlin. Professor of Music, escaped arrest and torture, and thus far escaped exile and death because of favor with the Kaim-makam secured by personal services rendered.

" Professor G, served the College about 15 years, studied at Cornell and Yale (M.S.). Professor of Biology, arrested about June 5th, beaten about the hands, body and head with a stick by the Kaim-makam himself, who, when tired, called on all who loved religion and nation to continue the beating; after a period of insensibility in a dark closet, taken to the Red Crescent Hospital with a broken finger and serious bruises.

" (iii) Instructors, Male: Four reported killed on the road in various massacres, whose average term of service is eight years. Three not heard from, probably killed on the road, average term of service in the College four years.

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" Two sick in Missionary Hospital.

" One in exile.

1- Emphasis added. Read (who loved [Moslem] religion and [Turkish] nation.



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" One engaged in cabinet work for the Kaim-makam, free.

" ONE, owner of house occupied by the Kaim-makam, free.

" (iv) Instructors, & Female:

" ONE reported killed at Chunkoosh, served the College over twenty years.

" ONE reported taken to a Turkish harem.

" Three not heard from.

" Four started out as exiles.

" Ten free.

" Of the Armenian people as a whole we may put an estimate that three-fourths are gone, and this three-fourths includes the leaders in every walk of life, merchants, professional men, preachers, bishops and government officials.

" I have said enough. Our hearts are sick with the sights and stories of abject terror and suffering. The extermination of the race seems to be the objective, and the means employed are more fiendish than could be concocted locally. The orders are from ~~had~~ headquarters, and any reprieve must be from the same source." /

1- Emphasis added.

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Dr. Martin Niepage

report from Aleppo

"When I returned to Aleppo in September, 1915, from a three months' holiday at Beirut, I heard with horror that a new phase of Armenian massacres had begun which were far more terrible than the earlier massacres under Abdul Hamid, and which aimed at exterminating, root and branch, the intelligent, industrious, and progressive Armenian Nation, and at transferring its property to Turkish hands.

"Such monstrous news left me, at first incredulous. I was told that, in various quarters of Aleppo, there were lying masses of half-starved people, the survivors of so-called "deportation convoys." In order, I was told, to cover the extermination of the Armenian Nation with a political cloak, military reasons were being put forward, which were said to make it necessary to drive the Armenians out of their native seats, which had been theirs for 2,500 years, and to deport them to the Arabian deserts. . . .

p. 162



p. 162 "After I had shared this spectacle for several days I thought it my duty to compose the following report:

"As teachers in the German Technical School at Aleppo, we permit ourselves with all respect to make the following report:

"We feel it our duty to draw attention to the fact that

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our educational work will forfeit its moral basis and the esteem of the natives, if the German Government is not in a position to put a stop to the brutality with which the ~~wives~~ wives and children of slaughtered Armenians are being treated here.

"Out of convoys which, when they left their homes on the Armenian plateau, numbered from two or three thousand men, women and children, only two or three hundred survivors arrive here in the south. The men are slaughtered on the way; the women and girls, with the exception of the old, the ugly and those who are still children, have been abused by Turkish

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soldiers and officers and then carried away to Turkish and Kurdish villages, where they have to accept Islam. They try to destroy the remnant of the convoys by hunger and thirst. Even when they are fording rivers, they do not allow those dying of thirst to drink....

"Most of them are suffering from typhoid and dysentery. When one enters the yard, one has the impression of entering a mad-house. If one brings them food, one notices that they have forgotten how to eat.... They just lie there quietly, waiting for death....

p. 164

"Even the mollas in the mosques say that it was not the Sublime Porte but the German officers who ordered the ill-treatment and destruction of the Armenians....

p. 165

"At the same time when I composed this report, the German Consul at Aleppo was repre-

1 - Emphasys added.



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sent by his colleague from Alexandretta — Consul Hoffmann. Consul Hoffman informed me that the German Embassy had been advised in detail about the events in the interior in repeated reports from the Consulates at Alexandretta, Aleppo and Mosul. He told me that a report of what I had seen with my own eyes would, however, be welcome as a supplement to these official documents and as a description in detail. . . .

Consul Hoffmann wished to add some photographs which he had taken in the Han himself. The photographs displayed piles of corpses, among which children still & alive were crawling about.

In the revised form the report was signed by my colleague, Dr. Gratter (higher grade teacher), and by Frau Marie Spiecker, as well as by myself. The Head of our institution, Director Huber, also placed his name to it and added a few words in the following sense: "My colleague Dr. Niepage's report is not at all exaggerated. For weeks we have been living here in an atmosphere

p. 165 poisoned with  
 p. 166 sickness and the stench of corpses....

"I, myself, distributed two pails of tea and cheese and moistened bread among the dying children every evening for six weeks; but when the Hunger-Typhus or Spotted-Typhus spread through the city from these charnel houses, six of us succumbed to it and had to give up our relief work. Indeed, for the exiles who came to Aleppo, help was really useless. We could only afford those doomed to death a few slight alleviation of their death agony.

p. 167 "What we saw with our own eyes here in Aleppo was really only the last scene in the great tragedy of the extermination of the Armenians. It was only a minute fraction of the horrible drama that was being played out simultaneously in all the other provinces of Turkey. Many more appalling things were reported by ... German travelers who met convoys of exiles on their journeys. Many of these gentlemen had seen such appalling sights that they could eat nothing for days.

"One of them, Herr Greif, of Aleppo, reported

p. 167 corpses of violated women lying about naked in heaps on the railway embankment at Tell-Abiad and Ras-el-Ain. Another, Herr Spiecker, of Aleppo, had seen Turks tie Armenian men ~~had their hands~~ together, fire several volleys of small shot with fowling-pieces into the human mass, and go off laughing while their victims slowly perished in frightful convulsions. 1 Other men had their hands tied behind their back and were rolled down steep cliffs. Women were standing below, who slashed those who had rolled down with knives until they were dead. A Protestant Pastor who, two years before, had given a very warm welcome to my colleague, Doctor Graeter, when he was passing through his village, had his finger nails torn out.

"The German Consul from Mosul related, in my presence, at the German club at Aleppo, he had seen children's hands lying hacked off in such numbers that one could have paved the road with them. In the German hospital at Ourfa there was a little girl who had had

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1- Emphasis added.



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both her hands hacked off.

"In an Arab village on the way to Aleppo Herr Holstein, the German Consul from Mosul, saw shallow graves with freshly-buried Armenian corpses. The Arabs of the village declared that they had killed these Armenians by the Government's orders. One asserted proudly that he personally had killed eight.

"In many Christian houses in Aleppo I found Armenian girls hidden who by some chance had escaped death; either they had been left lying exhausted and had been ~~not~~ taken for dead when their companions had been driven on, or, in other cases, Europeans had found an opportunity to buy poor creatures for a few marks from the Turkish soldier who had violated them. All these girls showed symptoms of mental derangement; many of them had had to watch the Turks cut their parents' throats. I know poor things who have not had a single word coaxed out of them for months, and not a smile to this moment. A girl about fourteen years old was given shelter by Herr Krause, Depot Manager

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p. 168 for the Bagdad Railway at Aleppo. The girl had been so many times ravished by Turkish soldiers in one night that she had completely lost her reason. I saw her tossing on her pillow in delirium with burning lips, and could hardly get water down her throat.

" A German I know saw hundreds of Christian peasant women who were compelled, near Ourfa, to strip naked by the Turkish soldiers. For the amusement of the soldiers they had to drag together in a temperature of 40° Centigrade, until their skins were completely scorched. Another witness saw a Turk tear a child out of its Armenian mother's womb and hurl it against the wall.

There are other occurrences, worse than these few examples which I give here, recorded in the numerous reports which have been sent in to the Embassy from the German Consulates at Aleoandretta, Aleppo and Mosul. The Consuls are of opinion that, so far, probably about one million Armenians have perished in the massacres of the last few months. Of this number, one must reckon that at

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1 - Emphasis added.

p. 168 least half are ~~or~~ women and children who have either been murdered or have succumbed to starvation.

It is a duty of conscience to bring these things into publicity, and, although the Turkish Government, in destroying the Armenian nation, may only be pursuing objects of internal policy, the way this is being carried out has many of the characteristics of a general persecution of Christians. 1

All the tens of thousands of girls and women who have been carried off into Turkish harems, and the masses of children who have been collected by the Government and distributed among the Turks and Kurds, are lost Chris-

p. 169

-tendom, and have to accept Islam. The abusive epithet "giaour" (infidel) is now heard once again by German ears.

At Adana I saw a crowd of Armenian orphans marching through the streets under a guard of Turkish soldiers. Their parents have been slaughtered and the children have to become Mohammedans. 3

1- Emphasis added.

2. " "

3- " "

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Everywhere there have been cases in which adult Armenians were able to save their lives by readiness to accept Islam. Sometimes, however, The Turkish officials first made the Christians present a petition to be received into the communion of Islam, and then answered very grandly, in order to throw dust in the eyes of Europeans, that religion is not a thing to play with. These officials preferred to have the petitioners killed. Men like Talaat Bey and Enver Pasha, when prominent Armenians brought them presents, often tempered their thanks with the remark that they would have been still better pleased if the Armenian givers had made their presents as Mohammedans. A newspaper reporter was told by one of these gentlemen: "Certainly we are now punishing many innocent people as well. But we have to guard ourselves even against those who may one day become guilty." On such grounds Turkish statesmen justify the wholesale slaughter of defenseless women and children. A German

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1- Emphasys<sup>i</sup> added.

p. 169 Catholic ecclesiastic reported that Enver Pasha declared, in the presence of Monsignore Dolci, the Papal Envoy at Constantinople, that he would not rest so long as a single Armenian remained alive.

The object of the deportations is the extermination of the whole Armenian nation. This purpose is also proved by the fact that the Turkish Government declines all assistance from Missionaries, Sisters of Mercy and European residents in the country, and systematically tries to stop their work. A Swiss engineer was to have been brought before a court martial because he had distributed bread in Anatolia to the starving Armenian women and children in a convoy of exiles. The Government has not hesitated even to deport Armenian pupils and teachers from the German Schools at Adana and Aleppo, and Armenian children from the German orphanages, without regard to all the efforts of the Consuls and the heads of the institutions involved. The Government also

p. 170



p. 170 rejected the American Government's offer to take the exiles to America on American ships and at America's expense. ...

When Field Marshal von der Goltz was traveling to Bagdad and had to cross the Euphrates at Djerablus, there was a large ~~encap~~ encampment of half-starved Armenian exiles there. Just before the Field Marshal's arrival, so I was told at Djerablus, these unhappy people, the sick and dying with the rest, were driven under the whip several kilometers away over the nearest hills. When von der Goltz passed through, there were no traces left of the repulsive spectacle; but when I visited the place shortly afterwards with some of my colleagues, we found corpses of men, women and children still lying in out-of-the-way places, and fragments of clothes, skulls and bones which had been partly stripped of the flesh by jackals and birds of prey. ...

... If we, as their allies, have to look on passively while our fellow-Christians in Turkey are slaughtered in their hundreds

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of thousands, their women and children  
daughters violated, their children brought up  
as Mohammedans?

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Cannot The Turks be made to understand  
that their barbarities are reckoned  
to our account, and that we Germans  
will be accused either of criminal complicity  
or of contemptible weakness, if we shut our  
eyes to the frightful horrors which this war  
has produced, and seek to pass over in  
silence facts which are already notorious  
all over the world? ...

When the Reichstag seats in Committee,  
 we Germans are under a special obligation to  
 stop the complete extermination of the half million  
 Armenian Christians who still survive. ...

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Only just before I left Aleppo in May, 1916,  
 the crowds of exiles encamped at Ras-el-Ain on  
 the Bagdad Railway, estimated at 20,000 women  
 and children, were slaughtered to the last one.

## Forced Conversion

"(2) While formerly cases of violence to Armenians were rare in this district of late flagrant cases of highway robbery have taken place and reports of violation of women and girls are more numerous and apparently well founded.

Forced conversions which formerly were only reported from the interior are now taking place here.

Thus in Adana the many Armenian orphan girls whose parents were killed in the massacres of 1909 and who were kept in the Government Orphanage were told either to leave or become Moslems.

A little number had the courage to leave and without any shelter or refuge....

1- National Archives, Washington D.C. No 267/4016/200  
Emphasys added.

## Catholics and Protestants

Edward I. Nathan, American Consul at Mersina informed the Embassy on September 11, 1915, that Armenian Catholics and Protestants of Cilicia are deported without any regard:

"I have the honor to inform you that... thousands of additional Armenians from the north have arrived here (Mersina) and been transported to the Aleppo region. Since that over 6,000 have also been deported from the City of Adana without any regard for the exception supposedly given to Catholics and Protestants. I telegraphed Your Excellency of the latter fact on the 5th instant. The cause of the increased severity was the arrival of Ali Munif Bey, Mustechar of the Foreign Office who decided that no exceptions should be made and deportations be completed as soon as possible. He was supported by the Adana Union and Progress Club, a rabid anti-Armenian Organization."

1. National Archives, Washington, D. C. No 867.4016/19<sup>3</sup>1.
2. Emphases added.



## Court Martial, Yozgat<sup>t</sup> Trial.

By order of the President the recording secretary read two requests: the first was a petition made by the son of Garabed Kuyumjian introducing as personal defense attorney. He told the Court that Kemal, Tefik and Feyaz had organized massacres, that all the members of his family were killed, he himself wounded, forced to accept Islamic ~~regi~~ religion. That he was obliged to call moslem people to prayer. He claimed to punish the defendants here present and he designated Himayag Hosrovian and Avedis Sourzenian as defense-attorneys or prosecutors. 1

No 73 (1894), Thursday

1-Jagadamar, February 9, 1919,  
La Renaissance, No 61, February 9, 1919

1

Dahiliye Nezareti  
Umuru Mülkiye Mufettişi  
Sivas Vilâyetinde  
Merzifun Kayma-  
kamlığına:

Cevap 15 Temmuz 331

Yirmi yaşından aşağı  
kız ve on yaşından  
aşağı erkek çocukları  
kimsesiz kalıp ihtida  
eden kimsesiz kadınlar  
alınacaklardır ve mem-  
leketin ihtiyacı göze-  
dilerak hiç bir komi-  
teyle irtibatı olmayan  
sanâtkârlarından  
ihtida etmek ve isim-  
leri bildirilmek şar-  
tıyla bir kağıt bira-  
kılabilir, bunlardan  
başka Emeni namıyla  
hiç bir kimse bırakıl-  
mayacaktır. 1

1- JAT, No 7293.

2/

## Sivas Vilâyeti Mülhakatına

1- Komitelerle irtibat-  
olmayanlardan memle-  
ketin ihtidacı hakiketi  
gözedilerek ihtida  
etmek şartıyla bira-  
kılmış olanların  
adede ve isim ve  
şöhreti -

2- Sanatkarların  
dekilerin alınmasına  
Ordu ve Dahiliye Neza-  
retleri müsaade edil-  
medilerinden ~~alın~~  
~~nulma~~ bunlar kıymetli  
sevk edilecektir.

3- Hizmetçi ve yahud  
iztiyac suretiyle  
şayanı itimad zevat  
hanelerinde bırakılan  
kadın ve kızlarla

öksüz yurdlarında  
terbiye edilmek  
üzre alınmış olan  
çocukların miktarı  
neden ibarettir muva-  
zahe ve acilen  
iş'ar olunacaktır.

Dahiliye Nezareti  
Umuru Mülkiye  
Müfettişliği

Amasya Mütesar-  
rifliğinden Merzifon  
Kaymakamlığına:

4 - Vilâyet dahilinde  
hiç bir Ermine bira-  
kılmayacaktır. bun-  
lar musul vilâyetine  
sevkolunacaklardan  
münasebat-ı mevkiye  
göredilerek tayin  
olunacak yollar dan  
gönderilecektir.



5. İhtida için bu me-  
yanda müracaat vuku  
bulması mühtemeldir,  
bunun için yapılacak  
muamele birveçhî atıdır;  
evvela müracâât-ı  
münferide veya müc-  
temid<sup>ye</sup> olabilir her  
iki sûretde de ihtida  
arzusunun cediye  
veya aslını arayıp  
itimada payık oldu-  
ğuna kanaat-î kâmile  
hasıl olanların  
müracâât-î kabul  
olunacaktır.

Saniyen müctemiye  
müracaat edenlerin  
şeraiti muayeniye  
hâiz olupta ihtidası  
sûretiyle yerleştiril-  
ecektir.

Salisen, ihtida  
hususunda ~~tahkim~~ ~~sa~~  
~~dekiyle~~ kâtiyen ilmu-  
haber istimae olunağı  
gibi ihtidayı cidi-  
yetli arzu etmeyip  
kimsenin işin bir  
siğge itihaz  
memul olan eşha-si  
mufiyeler tefrik  
Lâzımdır.

Kimsesiz kalan ve  
on yaşından dün erkeki  
yirmi yaşından aşağı  
Kızlar şocuğun  
husnu muhafazâsı  
edilecektir. 1

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1-JAJ, No 7293.

1

Allah  
Kayseri Sancağı Mutesarrıflığı  
Tahrirat Müdüriyeti  
Aded, 8920 Umumi  
845 Hususi.

Ermeniler hakkındaki  
muamelet cihet-i mülki-  
yeye takip ve rüyet edil-  
mekte olmasına binaen  
ihtida arzusunda efrad-ı  
askeriye evrakının dahi  
cihet-i ~~askeri~~ mülkiyeye  
terdi.

Ihtida Komisyonu  
Carrb-i Valâsinâ.

Aziz  
~~izzetli~~ Efendim;

Beşinci Kolordu  
Kumandanlığından  
Onbeşinci Fırka  
Kumandanlığından  
zeyl'en tebliğ olunan  
30 Ağustos 33 ve 3687

Allah  
Secretariat of the Mutesa-  
rif, district of Kayseri  
Nos: General 8920  
Special 845

Transactions concerning  
Armenians are activated  
and belong to the civil  
administration. (Armenian)  
soldiers who wish to change their  
religion, have to introduce  
their request to the same ad-  
ministration.

To the High Chairmanship  
of the Commission to change religion;

Honorable Sir;

A copy of the telegram No  
3687, dated August 30, 1915,  
dispatched by [Colonel  
Halil Rejai] Commander of  
the Fifth Army Corps [AT  
Ankara] to [Colonel Sheha-  
beddin Bey] Commander

Numaralı telgrafnamesi  
Tuzeti balaya naklen  
tebliğ olunuz.

2 Eylül 1331.

Mutesarrif;

Zekâî

İmza; Muharrem Ferzi.

63,

of the Fifteenth Division  
[at Kayseri] is hereby trans-  
mitted concerning the same  
matter.

September 2, 1915.

Signed/ Mutesarif [of Kayseri].

Zekâî

Signed/ Muharrem Ferzi.

transcript

63,

- 1- Chomakloo, by Rev. Aris D. G. Kalfayan, Gochvak Press,  
New York, 1930 -  
Photostatic reproduction; p. 138, No 9.  
Translation p. 124.

Chomakloo, by Rev. Aris Kalfayan, 1982

Armenian History of the Armenians of Kayseri,  
by Archag Alboyadjian, Cairo Egypt, Vol. II pp. 1451-1466.  
missing the above official telegram.

Aliah  
Governorate of Sivas  
Recording Office  
No 33.

Copy

To the Honorable President, Special Court Martial,  
War Office

Your Excellency:

Acting upon orders contained in the telegrams despatched by Mazhar Bey, President of the Inquiry Commission, dated December 22 and 24, 1918, to initiate an investigation to ascertain the circumstances under which Mgr. Sahale Odabashian, Primate of Erzinjan, was assassinated on his way to his post; The Police Department of Sivas conducted an inquiry. I herewith include the minutes of the inquiry concerning the murder and certified copies of sixteen telegrams exchanged between the Vali of Sivas, the Mutesarif of Karahisar, the Kaymakam of Su-Shehir and the Mutesarif of Erzinjan. It rests unto Your Excellency to send orders.

January 12, 1919.

Seal / Vali of Sivas.

After registration with the approval of the President, deliver to The Judge of Instruction of the Court.

February 13, 1919.

1- 242, No 505



## Sivas Vilâyetine

Amele taburunu Şar-Kışla civarında  
katl ve itlaf ettirmiş ve bundan dolayı  
Ordu Kumandanı Vehib Paşa tarafından  
cezaî sezası verdirilmiş olan Candarm  
Yuzbaşısı Nuri Efendinin mahfuzen Kâzâ-  
gaha izamı Zimninde paşa-i müşarileyh  
canibinden Sivas Valii esbak-ı Muhammed Vuku-  
sebkenen işar üzerine Nuri Efendinin Reman  
Kazargaha izam-i cihetine gediilmeyib sebebi  
celbi istilam edildiği Paşa-i Müşarileyhin  
Tezkere-i cevabiyesinden anlaşılmağa gerek  
Vehib Paşa tarafından

Bryce  
Treatment  
p. 382-384

Angora: statement of Prof. Xendhis of  
Anatolia College, Marsovan, who passed  
through Angora in August, 1915.

As for the Catholics, the leaders of the  
Union and Progress Party sent a special  
message to the Bishop and his Council  
stating that, if the whole Catholic Community,  
headed by the Bishop and the priests,  
would accept Islam, they would all  
remain unmolested, otherwise the order  
was to be carried out. This is an ascer-  
tained fact. But they all preferred  
to stand firm in their faith, and rejected  
the proposal of the Committee.

Consequently, on the last Friday in  
August, 1915,<sup>(1)</sup> all the Catholics - That is,  
the men - were arrested. According to  
one another report, they were then butchered  
at a short distance from Angora; but a  
1- August 27, 1915.

later report says that, when the plans for this murder were ready, there suddenly come special envoys from the Govern -

p. 384

ment with instructions that the Catholics were to be deported safely. Consequently they were sent to Konia, and thence to the Adana district.

The latter story may be true, as it is a fact that the Papal Envoy in Constantinople and the Austrian Ambassador pressed the Turks hard in defence of the Catholics, and they are said to have secured promises of exemption for from ENVER and Talaat. But, however that may be, it is difficult to have any preference as between an immediate death and the slower process, for deportation is nothing but a slow process of execution.

The very day that the Catholic men were sent away, all the Armenian women in Angora were hurried off to the railway station. They were told to make haste and catch up their husbands. They were at liberty to take any valuable with them. As soon as the poor creatures reached the station, they were all packed by scores, like cattle, in the sheds and warehouses and barns there. The scenes in the



p-384 town and at the station defy description. All the men were gone - no one knew where - and now the rest, the women and children, were left in anguish and sorrow, pain and despair, in the company of the Turkish soldiers.

Any of the women and children that accepted Islam were brought back to the town and given to prominent Turks. Those refused were deported to Syria and Mesopotamia. Their fate must be similar to that of other sufferers from other regions.

A few Protestant families were left unmolested in the town. The Protestant pastor was deported, and nothing is known of his fate.

Many children were circumcised and placed in so-called orphanages.

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Compare with: Les Arméniens d'Angora Déportés et massacrés. Pourquoi et Comments? by Rev. Pierre Merjimekian, Survivor. Press Hindie, Cairo, 1920. pages: 15-36.

p. 16 First of all, August 11, 1915, Armenians (Gregorian) of Ankara were arrested and put in prison, by Turkish policemen and gendarmes mostly <sup>in</sup> ~~with~~ brutality, as Joachim Benglian

p. 17 The same day sixteen hundred Armenians were arrested, in <sup>groups of</sup> two or three hundred, looting whatever they had of valuable

p. 18 They were driven to Heiram and Menek, two villages 8 hours distant from Angora, where already 300 criminals were waiting. They were killed with axes, swords and after having them cruelly tortured.

✓ Lawyer Armenak Yencovkian, Misak Keshikshian, kevork Khakhamian, were tortured. Their tongues and ears were cut, ~~and eyes~~ pulling off their eyes. The criminals were boasting in the streets of Angora showing their Swords and axes, as they had killed infidel Christians

192 In a week 1700 Armenians were massacred in the vicinity of above mentioned villages.



p.20

The fate of Armenian Catholics

Some people told that Armenian Catholics and protestants shall not be molested.

The Bishop Krikor Bahabarian called his Council, clergy and notable as well. They could do nothing against the orders of the Government, even illegal and atrocious. Rev. Pierre Merjimekian accompanied the Bishop everywhere.

p.21  
p.61

Once he was called by Mrs. N. Ourganlian, to say make a prayer for her son who was told to be sick. ~~The~~ <sup>sickness</sup> ~~air~~ ~~disease~~ was a pretext. ~~For~~. This Armenian Catholic lady had a tenant called Jemal Bey, military Commander, who~~se~~ had ~~let~~ revealed her top secret instructions concerning the deportation and massacres of the Armenians ~~and~~ Catholics. "We all," she said, "Armenian Catholics of Ankara, have to be, without any exception, exiled, as the other Armenians, according to an order of Talat Pasha."

p.22

He made a report to The Bishop about the confidential information of Mrs. Ourganlian.

p. 22 Bishop Bahabonian accompanied with <sup>otlogenain</sup> RT. Rev. Jimjirmian, ~~and~~ Mr Holasran and Mr Ajembelian Armenian Catholic Notables — went to meet Vali Atef Bey.

p. 23 <sup>2</sup> The Bishop He said to the Governor: "My Community was trembling with the idea of deportation. (Is it possible to speak on bloodshed?) Rumours are spread, are they <sup>rumours</sup> serious? I ask your Excellency to intervene His Majesty

p. 23 to dissipate such a misunderstanding, because the Armenian Catholic Community of Angora has been fidelic forever to the Government, and does not deserve such a penalty. In my quality of ~~the~~ Pastor of my community I am ready to offer my head before the sword of my Sovereign, when an ~~invest~~ <sup>shadow of</sup> a royal investigation may establish any <sup>find</sup> treason in my community."

& Atef, a fraudulent governor, heard in calm blood the above speech interrupted by sighs, replied with his voice platonical and hypocrite ~~voice~~: "Monsignor, I am surprised, <sup>to</sup> hearing <sup>the</sup> your ~~speech~~ speech you made. The humours you spoke about, are

p. 23

absolutely wrong, and the apprehension of your people is deprived of any basis, I guaranty and I oath in the name of the Government that there is not and there will not be anything if ever I make <sup>any</sup> against the Catholics. ~~I never make such an~~ ~~for I make any appeal~~ such an appeal to the S. Porte, it will be not only useless, but also dangerous, because we would inspire suspicions. ~~You may be~~ Take it easy and tell my saluto to your Community, assuring that His Majesty, whose I am the ~~Governor~~ representative among you, is very ~~I~~ has a great satisfaction to see the ARMENIAN Catholics of Angora ~~so~~ very much submitted to his Sovereign Majesty and so fidelic to their religious and political chiefs. >>

8-9

Already on July 30, 1915, At Governor  
Ahif had informed the Commander of the Fifth Army  
Corps at Ankara that the Armenian Catholics as  
other <sup>Germans</sup> <sup>Armenians</sup> have to be deported according to the instructions  
new recently received from the Department of  
the Interior;

Governorate of Ankara  
Corresponding Secretariat  
Extraordinary

Top Secret;

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Jamanaq, December 11, 1918, Police investigation  
in Noör-el-Osmaniye, found a copy of the  
Talaat's circular telegram.

- Million me Hayerou charti ampokhchagan  
Badmootoonu, The Complete History of the Massacre  
of one million Armenians, second edition, Cons  
tantinople, 1921, p. 151, 196.

10

To the Acting Commander, Fifth Army Corps:  
The Honorable Ministry of Internal Affairs  
communicated in a telegram No. 47, dated July  
29, 1915, ordering the deportation and exile  
of the Armenian Catholics ~~of~~ <sup>the</sup> of the Province of  
Ankara like other Armenians, in this respect.

July 30, 1915

Signed) Acting Vali:  
Atif 1

The telegram No. 47, of July 29, 1915 was  
a circular communicated to Valis and Mute-  
sarifs <sup>of</sup> in the provinces, as ~~that~~ Zekâi Bey,  
Mutesarif of Kayseri communicated a copy  
to Colonel Shehabeddin Bey, Acting Commander

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1- JAJ. No. W455



II  
of the 15th Division, at Kayseri.

No 243

Copy of coded telegram

Reply to coded telegram No 3135, July 31, 1915.

I have the honor to inform you that up to the present time, the Mutesarif has received <sup>INSTRUCTIONS</sup> ~~an order~~ from the Ministry of Interior to deport also the ARMENIAN Catholics also. I have communicated your telegraphic order to the Mutesarif.

August 4, 1915.

Acting Commander, XV<sup>th</sup> Division,  
Kayseri:

Signed / Shehabeddin. 1

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1-JAJ, No W 468, Osmanli text.

p. 7.

In addition to this deliberate policy of favoring Kurds against the Armenians and encouraging other migrant tribes to settle in Armenia, the Ottoman authorities had subjected the Armenians to severe disabilities and discriminations and had imposed on them special taxes. That is to say, the Armenians were penalized because of their religion, as were all non-Moslem peoples whose lands were conquered by the Turks and who had thus become Ottoman subjects. Some of these disabilities and discriminations were degrading and demoralizing, intending to reduce non-Moslem to a lowly and subservient status.

p. 11

They were determined to keep their ancestral homes and Christian faith.

1- Martyrdom and Rebirth, Fateful years in recent Armenian History, Diocese of the Armenian Church of America, Published in New York, 1965, The Lydian Press

p. 19

2  
" When the Sultan decreed the formation of these regiments [Hamidihs, Kurdish irregulars], he was well aware of the paralyzing jealousy that prevailed among European governments, and knew that he could therefore proceed with his sinister plans with impunity. At the same time, on his orders, Moslem fanaticism was inflamed; Moslem cupidity was given a free hand; all the barbarous masses were encouraged to enrich themselves and prove their fidelity to their faith by robbing and killing their Christian neighbors.

p. 42 ... Between Diarbekir and Ourfa a German cavalry saw innumerable corpses lying unburied all along the road.]

[The following telegram was sent to Aleppo from Arabkir; — "We have accepted the True Religion". [Hak dini kabul ettik]. Now we are all right.]

p. 43 The inhabitants of a village near Anderoun went over to Islam and had to hold to it. At Hadin six families wanted to become Mohammedans. They received the verdict: "Nothing under one hundred families will be accepted."<sup>1</sup>

1- Emphasis added.

p. 43

From the address by an American Professor.  
Delivered in America, December 13, 1915.

"Mr Samsoun, one of the most prominent  
Protestant Armenians of the place was not allowed  
to go with the crowd that was first sent out. The  
Governor came and said to him; "You are  
a man, a real man, we do not want you to  
be lost. Now just say that you will be a Turk,  
and your life and that of your family will be  
saved."

The man replied: "But I cannot say  
I believe a thing of which I am not convinced.  
I do not believe in the Mohammedan religion;  
you must educate me."

p. 44

So they sent these teachers to him, and  
every few days would send in an official  
and ask him. "Now, are you not convinced?"  
Thus two weeks went by and finally the officials

---

1- Emphasis added



p. 44 patience wore out, for the man continually said; a No, I cannot not see what you see,  
and I cannot accept what I cannot understand."

So the ox-carts came to the door and took the family away. The wife was a delicate lady, and the two beautiful daughters well educated. They were offered homes in harems, but said: "No, we cannot deny our Lord. We will go with our father."

In a mountain village there was a girl who made herself famous. Here, as everywhere else, the men were taken out at night and pitifully killed. Then the women and children were sent ~~a~~ in a crowd, but a large number of young girls and brides were kept behind. This girl, who had been a pupil in the school at X... was sent before the governor, the judge and the Council together, and they said ~~to~~ to her; "You  
 1- Emphasis added.

p. 44 Your father is dead, your brothers are dead, and all your other relatives are gone, but we have kept you because we do not wish to make you suffer. Now<sup>just</sup> be a good Turkish girl, and you shall be married to a Turkish officer and be comfortable and happy." 1

It is said that she looked quietly into their faces and replied: "My father is not dead, my brother is not dead; it is true you have killed them, but they live in Heaven. I shall be with them. I can never do this if I am unfaithful to my conscience. As for marrying, I have been taught that a woman must never marry a man unless she loves him. This is part of our religion. How can I love a man who comes from a nation that had so recently killed my friends? I should neither be a good Christian girl nor a

1- Emphasis added.

p. 44 good Turkish girl if I did so. Do with me as  
you wish,» 1

They sent her away, with the few other  
brave ones, into the hopeless land.

Stories of this kind can be duplicated.<sup>(1)</sup>

- (1) See the same text in  
The Auction of Souls, by H.L. Gates, London  
p. 110-111

3

the gendarmes on horseback formed a chain on the right each standing five feet distant from each other....

Then they began to put bullets in their arms....

- what is this... boys... this was the question asked all over the triangle... we got a fright...

p. 124 Armenian workers understood what was to go on... They, instead of cursing, <sup>they</sup> ~~the~~ lifted up their eyes to heaven, each of them made the ~~sign~~ sign of the cross instead of hopelessness... they got ready their breasts in front of the bullets, and their eyes looking the heaven with faith <sup>and hope</sup> of their ancestors were waiting the death to come...

p. 61

The Extraordinary Meeting of Mohammedans  
in Diarbekir and their Decisions they  
made.

p. 62<sup>3</sup>

The Committee of the Union and Progress held in these days a <sup>special</sup> meeting presided over by Deputy Feyzi Bey. The attendance was composed by Nakib EL-Eshref Bekir Bey, Mufti Ibrahim Efendi, all the Notables of the town, Sheikhs, Ulemas, Hojas, Beys and Pashas, prominent members of the Union and Progress. They <sup>longly</sup> discussed ~~to~~ how to exterminate 150,000 Armenians ~~of th.~~ in the province of Diarbekir. "Massacre all the Armenians without any discrimination, male and female, young and old, children; the massacre is ordered according to the precepts of the Koran of Mohammed; children

1. The Massacres in the Province of Diarbekir  
and the Bestialities of Kurds (Eyewitness History)  
by Thomas K. Megerdichian, former British Vice  
Consul at Diarbekir, Krikor Jibanian Press, Cairo,  
1919. p. 61-

p. 62 save children and beautiful women and girls, only one person, Mufti Mohammed Ibrahim Efendi insisted to exempt both sex under 12 years old to make them Mohammedans, as well as beautiful women and girls to take them in the harems in order to embellish the Kurdish ~~the~~ race.

The meeting continued successively 3 days in the Mosque Ulu Jami.

They made ~~an~~ a decision unanimous:

" wholesale massacre of Armenians; selection of beautiful sex. They made an oath on the Koran not to spare neighbours, friends, associates, servants, even babies, if any one ~~of~~ tries to help any Armenian, will be killed, <sup>one who</sup> as ~~betraying~~ (Moslem) religion. <sup>Federally Fevzi Bey</sup> All signed the decision. <sup>gave</sup> This death sentence ~~was give~~ to Reshid Bey, "executioner" Governor  
No 1 . . . . .



N<sup>o</sup> 254

Consulat Impérial

Télégramme

Envoyé d'Alep le 23 Mars 1916

Arrivé à Péra le 25 Mars 1916.

A l'Embassade d'Allemagne,  
Constantinople.

Quelques policiers ont déclaré aux Arméniens  
que leur conversion à l'Islam, est le seul moyen  
de se libérer de la déportation. Sous une pa-  
reille pression nombre d'Arméniens dans les  
bataillons de travail ont déjà changé de re-  
ligion depuis fin Février. ~~Trente~~ famille (Arménienne)  
<sup>Trente</sup> se présenteront hier pour se convertir à l'Islam.

Rössler.

Some policemen stated to Armenians that their conversion  
to Islam, is the unique means to be exempted from depor-  
tation. Under such a pression, a number of Armenians  
in the workers batation changed already their religion  
since <sup>end</sup> February. Thirty families went yesterday to  
accept Islam. Rössler (German Consul in Aleppo.

1-DUA, N<sup>o</sup> 254, p. 249.

Ambassade Impériale  
d'Allemagne

Péra, le 31 Décembre 1915.

L'Ambassadeur Américain m'a dit aujourd'hui que quatre mille Protestants et Catholiques ~~are threatened~~ ~~in~~ ~~the~~ sont menacés à Haintab et que les déportations ont déjà commencé.

Ceux n'acceptent pas d'embrasser l'Islam doivent être déportés. Talaat Bey lui avait promis dans le temps de laisser tranquilles les Protestants et les Catholiques, comme il me l'avait promis à moi-même <sup>u</sup> aussi.

Metternich

c-DUA, p 212.

Mai

No. 264

1

~~Mai~~ Ambassade Impériale  
d'Allemagne

Péra, le 11 Mai 1916.

Après que le gouvernement turc eût pris l'année passée la décision d'éloigner la population arménienne de certaines parties du pays, il assura à plusieurs reprises sur les démarches faites ici, que les Arméniens de confession Romaines-Catholiques et protestantes seraient exemptés autant que possible de ces mesures de déportation. Il arriva que les Arméniens, malgré ces promesses, furent également expulsés de leurs maisons et terrains. Dans des cas rares les déportations furent retardées. Des diverses parties de l'Empire Turc sont parvenus ici des informations selon lesquelles simultanément avec la déportation de la population Arménienne, les autorités Turques ont introduit le système de la conversion forcée de la population à l'Islam. 1

Le gouvernement central de Constantinople

1. Souligné ~~par~~ en dehors du texte.

a toujours contesté l'exactitude de ces faits (de conversions forcées à l'Islam). Tant Khalil Bey que Talat Bey m'avaient plusieurs fois assuré que tous ces procédés contre les éléments chrétiens de la population Arménienne n'ont pas été ordonnés par eux, et que les transgressions commises à ce sujet par les autorités subalternes seront punies sévèrement. Au mois de Mars et au début d'Avril (1916) sont arrivées de nouvelles informations d'après lesquelles les Arméniens chrétiens qui restent, sont convertis à l'Islam avec l'approbation des autorités Turques, en particulier à Aintab, à Césarée, Alep, et Adrinople. A Ourfa également les habitants de l'orphelinat Arménien et des femmes Arméniennes, qui y sont restées, ont été forcés à se convertir à l'Islam.

1. Souligné en dehors du texte.

j'avais porté à la fin du mois passé (Mars) ces faits à la considération de la Porte et j'ai demandé instamment de les faire cesser. Khalil Bey m'assura de nouveau que le Gouvernement central à Constantinople n'avait aucune connaissance de ces événements. Dans un entretien avec son collègue Talaat Bey, celui-ci déclara qu'il avait dernièrement donné des ordres très sévères aux autorités des provinces de s'abstenir de toute tentative de convertir à l'Islam la population Arménienne chrétienne. 1

Il a été interdit, en outre, d'accepter dans l'Islam ceux qui dernièrement présentaient des demandes volontaires. Depuis il n'y eut pas de nouvelles informations à propos de tentatives faites pour convertir à l'Islam la population Arménienne. 2

1. Soulignement en dehors du texte.

2. DUA. N° 264, pp. 264-265.

1

✓ Turkification and Islamisation

p. 200 And now the Young Turks, who had adopted so many of Abdul Hamid's ideas, also made his Armenian policy their own.

Their passion of Turkifying the nation seemed to demand logically the extermination of all Christians—Greeks, Syrians, and Armenians. . . .

p. 201 They would destroy all Greeks, Syrians, Armenians, and other Christians, move Moslem families into their houses and into their farms, and so make sure that these territories would not similarly be taken away from Turkey.

In order to accomplish this great reform, it would not be necessary to murder every living Christian. The most beautiful and healthy Armenian girls could be taken, converted forcibly to Mohammedanism, and made the wives or concubines of devout followers of the ~~Race~~ Prophet.

Their children would then automatically become Moslems and so strengthen the empire, as the Janissaries had strengthen it formerly.

These Armenian girls present a high type of womanhood and the Young Turks, in their crude,

Ambassador Morgenthau's Story, p. 201-2.



p. 201

intuitive way, recognized that the mingling of their blood with the Turkish population would exert a eugenic influence upon the whole.

Armenian boys of tender years could be taken into Turkish families and be brought up in ignorance of the fact that they were anything but Moslems. These were about the only elements, however, that could make any valuable contributions to the new Turkey which was now being planned.

Since all precautions must be taken against the development of a new generation of Armenians, it would be necessary to kill outright all men who were in their prime and thus capable of propagating the accurate species.

Old men and women formed no great danger to the future of Turkey, for they had already fulfilled their natural function of leaving descendants; still they nuisances and therefore should be disposed of.

Unlike Abdul Hamid, The Young Turks found themselves in a position where they could carry out this holy enterprise.

The so called Law of Confiscation of Abandoned Goods (Emvalar Metruke) was signed:

by Sultan Mehmed V Reshad,  
 Said Halim Pasha, Grand Vizier, and Minister  
 of Foreign Affairs,  
 HAKIRI Efendi, Sheikh-ul-Islam and Minister  
 of Pious Foundations,  
 Talaat Bey, Minister for Internal Affairs  
 and deputy Minister of Finances,  
 Enver Pasha, Minister of War and Deputy  
 Minister of Marine, and ~~Acting~~ ~~Commander-in-Chief~~ of the ~~Ottoman~~ Armed Forces,  
 Ahmed Nessim, Minister of Commerce  
 and Agriculture

The Law of Confiscation contains eleven Articles.

The <sup>so called</sup> Law of Liquidation of Armenian  
 property in Turkey, is signed by  
 Sultan Mehmed V Reshad,  
 Said Halim Pasha, Grand Vizier,

Hairi Efendi, Sheikh-ul-Islam, and Minister of Pious Foundations,

Enver Pasha, Minister of War, and Acting Minister of Marine,

Halil Bey, Minister of Foreign Affairs,

Talaat Bey, Minister of Internal Affairs and Minister of Finances ~~ad interim~~.

Abbas Halim Pasha, Minister of Public Works,

Pirizade Ibrahim Bey, Minister of Justice and Acting President of the Senate,

Ahmed Nessimi Bey, Minister of Commerce and of Agriculture

Ahmed Shukri Bey, Minister of Education, and Acting Minister of Post and Telegraph,

The so called Law of Liquidation of Armenian Property in ~~Foreign~~ Turkey contains twenty-five Articles to be applied by Fourteen Commissions to carry out.

The So called Law of Liquidation of the Armenian Church in Turkey kept only the Monastery of ST. Jack in Jerusalem as the See of the Patriarchate Independent from ETCH-miadzine, and having a delegate in Constantinople.

The law of Liquidation has Thirty-Nine Articles, signed By

Sultan Mehmed ~~IV~~ Reshad,  
 Said Halim Pasha, Grand Vizier,  
 Moussa Kiazim Efendi, Sheikh-ul-Islam,  
 Enver Pasha, Minister of War and Acting  
 Minister of Marine, and Commander-in-  
 Chief of the Ottoman Armed Forces,  
 Abbas Halim Pasha, Minister of Public Works,  
 Halil Bey, Minister of Foreign Affairs and  
 Minister of Justice  
 Ahmed Talaat Bey, Minister of Internal  
 Affairs and Acting Minister of Finance.

Pirizade Ibrahim Bey, President of  
the Senate, and Minister of Pious Foun-  
dations.

Ahmed Shukri Bey, Minister of Education  
and Acting Minister of Post and  
Telegraph, as well as of Commerce and  
Agriculture.

All these Laws were published in the  
Turkish Official Journal.

Jelal Nuri, Turkish Moslem, Young Turk

1. Ruler and ruled, Crescent & Cross, Mohamedan and Christian
2. Moslem ruler inadequate to rule, using of violence and force to carry out Islamic legislation, dispositions,
3. Moslems <sup>primary</sup> ~~secondary~~ in militarism, secondary in legislation and tertiary in commerce and science, & finance applying western legislation

4. <sup>Primordial</sup> Supremacy of Islam ruling Moslems and non-Moslems  
Sheikh-ul-Islam, Imam, ulama had a religious <sup>power</sup> right to dethrone the Sultan.

A kiazir was considered as an outlaw: no right to intend a process against a Moslem, not admitted ~~to~~ as a witness in a shari court his testimony against a Moslem was not considered as legal  
corruption, bribery,

2nd-5th Amalgamation,  
wakf - pious institution

Aghalik, Beylik, Kiazirlik



The creation of the mixt Tribunal in Egypt per-  
mitted to Christians and Mohammedians to live  
together in peace.

6255-56 (134-135) box

reasons of the  
~~Europe~~ One of the enmity of Europe

decline  
Europe is one of the reasons for our fall

Religious fanaticism, whatever people say,  
is the one of the reasons of European  
enmity for our decline, the way of the  
clergy. against us (Turks). Some of our  
subjects ~~was~~ are Christians who have been  
for us a reason of our unfortune. They have  
instrumentale for European Powers (to play  
a role in our contry) to be their protector  
in our country; and ~~this~~ such protection  
is an immediate intervention against our  
sovereginity. it was not tolerab in any way.

As well as European powers ~~app~~  
supported the Patriarch and his clergy  
high ranking clergy; this was <sup>a practice of</sup> an intervention  
~~very~~ <sup>most</sup> harmful.

p. (105-105)

not only Christians, but also Moslems,  
for instance in Albania protected by Italy  
and Austria, were uprised against the  
misrule and misgovernment of the Sultan and  
and the of Young Turks for liberation, Mohammed

over Aly of Egypt, which ended by the creation of  
The mixt Tribunal. 1912 Italy attacked Tripolitain  
and liberated Mohammedan people from the tyranny of young Turkish

- the oppressions and absolutism  
of Young Turkish Government.

absolutist government

Ruler and  
Rule

ՀԱՅ ԿԱԹՈՂԻԿԷ ՀԱՄԱՅՆՔ

ՆԻԻ ԵՈՐՔ

7 Յուլիս 1975

Սիրելի Հաւատացեալներ եւ Բարեկամներ,

Ինչպէս գիտէք Յուլիս ամսուան մէջ պիտի տօնենք Հայ Ազգին եւ Հայ Եկեղեցւոյ մեծագոյն Հայրապետ Սուրբ Գրիգոր Լուսաւորչի փառաւոր տօնը։ Այս առթիւ Կիրակի 15 Յուլիս 1975, կէսօրէ ետք ժամը մէկ ու կէսին պիտի մատուցուի Հանդիսաւոր Սուրբ Պատարագ յիշատակելու համար Ս. Գրիգոր Լուսաւորչի նշխարներուն գիւտը, ինչպէս նաեւ պատուելու համար բոլոր ՀԱՅՐԵՐԸ Հայրերու Օրուան առթիւ։

Նոյնպէս Յուլիս 29 ժամը մէկ ու կէսի Ս. Պատարագէն անմիջապէս ետք Հանդիսասրահին մէջ տեղի պիտի ունենայ Կիրակնօրեայ Վարժարանի փակման հանդէսը։ Վարժարանի աշակերտները պիտի խաղան "Արիւնոտ Թաշկինակ"ը՝ Պօղոս Վրդ. Պատկերանի կողմէ պատրաստուած՝ մանուկներու համար ողբերգութիւն մը, որ կը ներկայացնէ դրուագ մը 1916 ին Թուրք Որբանոցի մը մէջ վերապրող Հայ որբերու իրական կեանքէն։

Հաճէիք Ս. Պատարագէն ետք ներկայ ըլլալ ձեր զաւակներուն հետ այս ազգաշունչ ներկայացումին վայելելու համար մեր սիրելի մանչերուն եւ աղջիկներուն խաղարկութիւնը։

Ուրախ եմ ձեզի յայտնելու թէ ներկայիս Հռոմի մէջ կառուցուելու վրայ է երջանկալիշատակ Գրիգոր ՊԵՏՐՈՍ ԶԵ. ԱՂԱՃԱՆԵԱՆԻ արժանաւոր դամբարանը, որ պիտի արժէ մօտ քառասուն հազար տոլար։ Պիտի չուզէիք միթէ դուն ալ բերել քու բաժինդ այս փառաւոր դամբարանի շինութեան։ Դամբարանի բացումը տեղի պիտի ունենայ յառաջիկայ Յուլիս 10 ին՝ Հռոմի մէջ։ Հաճէիք ներկալաւ ահաքանոյ ընդ լոկն լսել ինքն ինքն չէք նիւ Եոթի Հայ Կաթողիկէ Համայնքի անունին։ Յուլիս 15 ին եւ 29 ին ձեզ ամենքն տեսնելու տեսնելու յոյսով մնամ

Religious  
Thy fatalism, fanaticism and misrule of

(18)

The great Nazi said: "We have to conquer first of all our pride and our arrogance, our provinces in the living in the middle age. It does not differ from the central provinces in the middle age."



p. 82-83

①

(96, 97-98) <sup>102)</sup> after the

In the Period of the domination of Arabs  
Mohammedan clergymen had ~~commented~~ understood  
religion in an extraordinary way. The religion had  
enclosed everything.

~~civil~~ civil activities, special business, dealing  
were <sup>submitted to</sup> ~~under~~ the severe influence of the religion (96)  
*civil and religious dealings were not separated*

liberal thought, -  
been fallen asleep in its way of philosophy and philosophy, the  
thinking machine was ~~repressed~~, (p. 99)

One of the most important reasons of the decline of Islam  
was because ~~to~~ civil and religious dealings  
there was no separation between  
and we (Jelal Nuri) <sup>extensively</sup> explained, how to  
separate these two legislations from each  
other according to the <sup>basic</sup> ~~basis~~ <sup>messages</sup> of the  
prophet (Mohammed) the way of <sup>introducing the</sup> necessary  
reforms in the Islam (Islam ve cub Teceddu).

...  
"The Ulemas have been excessively  
traditionalist in their way of interpretation,  
excluding other ways. They punished the libre-  
penseurs; <sup>consequently</sup> ~~so~~ they brought <sup>to</sup> ~~it~~ force? religious  
domination <sup>by</sup> ~~violence~~ <sup>created</sup> imposed &  
through (p. 97-98).

Our clergy (Ulema) have only <sup>copied the celebra</sup> interpreted  
the; they did not succeed to bring any other interpretation  
neither they allowed others, as libre-penseurs, think

when the career is limited to ignorants and sophists (pedant, doctrinaires), the force of thinking was limited, and naturally the traditions become ~~very~~ excessively important and those incapable of thinking believe all... (100)

"... For such reasons civil dealings were not separated from the problems of future life. The nation remained in a terrible immobility & decadence (p 100)

" Slavery of mind, questions of conscience are not divided from civil laws & from social relations - this was the <sup>greater reason</sup> origin of our decadence -

In this world everything is created by <sup>when the</sup> the triumph of liberty, especially, liberty of mind is preoccupied, it will be impossible to reach any reforms. (102)

Armenia

p. 191 and the savage character of the Kurds  
and other wandering tribes who roam over  
this wild country.

p. 193 " and the treacherous habits of the robber  
tribes of Kurdistan,



1  
Bryce  
p. 23

1. At Vezir Köprü (district of Marsovan) all Armenian women and girls from 7 to 40 years of age have been sold at auction.
2. At Kaisaria more than 500 Armenian families were forced to embrace Islam. A father asked his son in Constantinople to follow his example "in order to prevent worse consequences for his parents."
- 4 - The Young Turk Government has published, as an excuse or perhaps as a means of exciting greater hatred against the Armenians, a book entitled The Armenian Separatist Movement, which is as ridiculous as it is criminal. The reader finds in it not only copies of entirely fictitious publications, but actually pictures of enormous depots of arms and munitions purporting to be Armenians.

Bryce 2  
p. 23.

"6. In Marash more than 300 Armenians have been executed by Court Martial, besides the numerous victims murdered in the course of the deportation. At Panderma many important Armenians have been condemned to death by the Court Martial.

The Vicar Barkev Vartabed has been condemned to five years penal servitude.

The Archbishop of Erzeroum, His Grace Sempad, who with the Vali's authoritation, was returning to Constantinople, was murdered at Erzinjan by the brigands in the service of the Union and Progress Committee.

The Bishop of Trebizond, Kaisaria, Moush, Bitlis, Sairt and Erzinjan have all been murdered by order of the Young Turk Government...

8  
ROMANS 35, 36, 37, 38, 39

Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. As Scripture promised; For your sake we are being massacred daily, and reckoned as sheep for the slaughter. These are the trials, through which we triumph, by the power of him who loved us.

Matthew 10, 28, 29, 30, 31, 32

Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted, so there is no need to be afraid; you are worth more than hundreds of sparrows.

So any one declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven.

## Vartan Mamigonian

"From this faith nothing can detach us, neither angels, nor men, neither sword, nor fire, nor tortures, nor anything else.

"All our possessions are in your hands. Our bodies are at your disposal. Do with them as you wish.

"If you only leave us alone with our faith we shall have no other master but you on earth and no other Lord in heaven but God, Christ, for he is the only God and none else."

The Christianity had become an integral part of the Armenian nation and had cast deep roots in her moral and social life.

## Yeghishe

The war of Vartanantz. May 26, 451 A.D.

II CORINTHIANS <sup>4.</sup> 8, 9, 10, 11

We are in difficulties on all sides, but never cornered; we see no answer to our problems, but never despair; we have been persecuted, but never deserted; knocked down, but never killed; always, wherever we may be, we carry with us in our body the death of Jesus, so that the life of Jesus, too, may always be seen in our body.



Hag  
177

Armenians  
Aghalik and Kafirlik

In the Armenian people's long tale of woe the most woeful chapters are concerned with the time when the Armenians were under Turkish rule.

To their Mohammedan "Masters" the Christians were slaves and chattels; whom Allah had given to the faithful, and who were quite outside the pale of the law.

The evidence of an infidel - i.e. a Christian - against a Moslem was invalid in the law courts; nor could he defend himself against violence or robbery, because no Christian was allowed to carry arms.

This, of course, gave the Kurds and other Marauders a pretty free hand. As Christians could not do war-service for Allah, every male between the ages of eight and sixty had to pay a specially heavy tax in addition to all the other taxes and dues.

Furthermore, there was the "boy tax".

---

Armenia and the Near East, by Nansen Fridtjof,

1928, p. 267

which the Sultan exacted from the infidels;  
this consisted in taking every year thousands  
of boys, aged between four and eight, from  
Christian families, in order that they might  
be circumcised and brought up as Moslems  
to form the standing army of Janissaries  
which for long was Turkey's most formidable  
weapon against the Christians.

6

It was generally admitted that this convention (Cyprus) placed the Armenians under the special protection of Great Britain. But Lord Salisbury did not then believe either in "reform" or in any protection, the primary aim of British policy being to prevent Russia from occupying Turkish Armenia.

At first sight there appears to be little difference between the wording of the Article 16 of the Treaty of San Stefano and Article 61 of the Treaty of Berlin, there is the fundamental difference between the application of the two clauses that, while the former left the Russian Army in occupation of the Armenian province until the reforms should be an accomplished fact, the latter was a mere Turkish promise to be performed after their evacuation by the Russian forces.

2

How the Turk performed his promise is well enough known, and forms the darkest page 1) of modern history - probably of all history -

---

1. it is not darkest, neither dark.

Reforms in Turkey <sup>were</sup> ~~was~~ impossible as long as Islam <sup>remained</sup> ~~was~~ State religion, and as long as <sup>almost</sup> all Turkish Government officials were corrupted. Neither State religion neither government corruption could be changed, <sup>even</sup> at ~~least~~ temporality.

1. Encyclopedia Brit. Edit. 1959, Vol. II, p. 379.
2. Armenia and the War, A.P. Hachobian, p. 149.

1

## Protest of the Armenian Delegation

The Armenian Delegation expresses its regrets that its legitimate demands, so moderate at the time, have not been agreed upon by the Congress. We had not believed that a nation like ours, composed of several million souls, which has not so far been the instrument of any foreign power, which, although much more oppressed than the other Christian population has caused no trouble ~~that~~ to the Ottoman Government (and, although our nation had no tie of religion or origin to any of the great powers, yet, being a Christian nation it had hoped to find in our century the same protection afforded to the other Christian nations) - we had not believed that such a nation, devoid of all political ambition, would have to acquire the right of living its life and of being governed on its ancestral land by Armenian officials.

The Armenians have just realized that they have been deceived, that their rights have not been recognized, because they have been

pacific ; that the maintenance of the independence of their ancient church and nationality have advanced them nothing.

The Armenian delegation is going to return to the east, taking the lesson with it. It declares nevertheless that the Armenian people will never cease from crying out until Europe gives its legitimate demands satisfaction.



On the orders of Reshid Bey Jendarmes from Diarbekir proceeded to Mardin, and arrested the Armenian Bishop and a large number of Armenians and other Christians, in all 700 persons. This entire group was conducted by night to a spot outside the town and butchered like sheep.

Daugenheim to Talaat, July 12, 1915.  
DUA - p. 103-4.

1  
it is obvious that the banishment of the Armenians is not due solely to military considerations. Talaat Bey, the Minister of the Interior, has quite frankly said to Dr. Mordtmann (of the German Embassy) that the Porte intended to make use of the World War to deal thoroughly with its internal enemies, the Christians in Turkey, and that it meant not to be disturbed in this by diplomatic intervention from abroad. 1

1- DUA, p. 84

## Armenian Soldiers

200-201

Up to that time most of them had been combatants, but now they were all stripped of their arms and transformed into workmen. Instead of serving their countrymen as artillerymen and cavalymen, these former soldiers now discovered that they had been transformed into road labourers and pack animals. Army supplies of all kinds were loaded on their backs, and, stumbling under the burdens and driven by the whips and bayonets of the Turks, they were forced to drag their weary bodies into the mountains of the Caucasus. Sometimes they would have to plough their way, burdened in this fashion, almost waist high through snow. They had to spend practically all their time in the open, sleeping on the bare ground - ~~whether~~ whenever the ceaseless prodding of their taskmasters gave them an occasional opportunity to sleep. They were given only scraps of food; if they fell sick they were left where they had dropped.

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1. Secrets of the Bosphorus, By Henry Morgenthau, London, 1918, p. 198-199

Blue Book

Turkey No 10 (1879) 15

(Major Trotter, January 5, 1879)

I stopped a few minutes at the village [Madrak, Chabaghtchur] and was at once surrounded by a crowd of Armenians, who, while loudly complaining of the misdeeds of the Kurds from the neighbouring country, professed to be on good terms with, and well treated by, the Kurds of their own village; and in truth the Kurdish priest or Imam was standing by, and joining in all the assertions of the Armenian priest, who was the principal spokesman. There is no doubt that not only do both Christians and Kurds from the neighbouring mountains, but in many villages the Armenians also suffer terrible oppression at the hands of their own (Kurdish) Beys and Aghas, the old feudal lords of the soil. As far as I can make out, these Beys, however oppressive themselves, are willing to protect their own subjects, as far as lies in their power, from external violence, but in the present disorganized state of the country they can defend neither their Christian serfs nor their coreligioners.

Blue B

Turkey No 2 (1896) p. 288

Dec. 11. 1895

Many Kurds have declared that they had distinct orders to plunder the Christian villages; and though their statements cannot be taken as proof of the fact. I do not think that those who know the Kurds of this province (Van) believe for a moment that they would be likely to start suddenly on such a general movement against the Christians entirely on their own initiative.

They habitually rob the Christian villages, but unless moved by special feelings of hostility or fanaticism, it is not generally their policy to plunder them to such an extent as has been lately; in fact, they feel that it is contrary to their interests to ruin Christians entirely, as by so doing they kill the goose that lays the golden eggs.

B. book

## Beys and Aghas

NB Turkey No 1 (1890) p. 18

Prior to the abolition of the feudal system by the enactment of the Tanzimat [reorganization], the rayahs [Christians] received considerable protection from the Beys and Aghas to whom they were subjects.

On the power of the latter being broken, and the substitution for it of a weak, often nominal, local government, the rayahs suffered much from the violence and oppression of their Kurdish neighbours.

At the same time, the descendants of the Beys and Aghas in many localities still exacted from the rayahs contributions and forced labour, and maintained other ancient customs for which they gave no just equivalent.

Remnants of feudality linger to the present day in Halikar, Bohtan and a great part of the Bitlis Vilâyet, the villages paying to the Aghas taxes termed kabal.



FO 424/169. p 21. 30

Hamidiye

Consul Hampson at Erzerum: Feb. 28, 1891.

. This measure of arming the Kurds is regarded with great anxiety here. This feeling ~~is~~ is much increased by the conduct of the Kurds themselves, many of whom openly state that they have been appointed to suppress the Armenians, and that they have received assurances that they will not be called to answer before the tribunals for any acts of oppression committed against ~~the~~ Christians.

The Armenians in this town are very uneasy, and very many of those who are in a position to be able to do so have expressed their intention of leaving Erzerum as soon as the roads are open.

Philip P. Graves, Correspondent  
Britain and Turk for The Times.

London, 1941, p.160-1.

### U P Parliament

"I went frequently to the Chamber of Deputies, but I must confess that from 1909 onwards the parliamentary debates lost reality. The Parliamentary Committee (U.P.) Party, which could still count upon a large majority in spite of quarrels and secessions, was better organized and disciplined than the C.U.P. itself. Its deliberations were held in secret and were often attended by ministers, summoned to defend their policies, or by leaders of the extra parliamentary organization who came to lay its counsels or commands before the deputies. Its members were said to be sworn in silence, and the reticence of those who had seceded from it was certainly impressive. Debates affecting the Government as a whole followed a stereotyped procedure. -

The situation in the provinces in the months following the 1908 revolution, British acting consul Safrastian reported from Bitlis on 1 September 1908 that there had been fraternization in Moush, and that hundreds of Armenians were returning from Russia

The opposition were allowed some liberty of criticism, while the Committee bloc listened in moody Silence, broken by occasionally protests, until its leaders rose, indicated the views of the majority in a few words, and moved the chance or a vote of confidence as the situation demanded. Then the party voted as one man, and all was over with the opposition until the next occasion, when the same comedy would be played with the same dévouement.

Morgenthau

1

p. 322-323

Perhaps the one event in history that most resembles the Armenian deportations was the expulsion of the Jews from Spain by Ferdinand and Isabella. According to Prescott 160,000 were uprooted from their homes and scattered broadcast over Africa and Europe.

Yet all those previous persecutions seem almost trivial when we compare them with the sufferings of the Armenians, in which, at least 600,000 people were destroyed and perhaps as many as 1,000,000.

And these earlier massacres, when we compare them with the spirit that directed the Armenian atrocities, have one feature that we can almost describe as an excuse: they were the product of religious fanaticism and most of the men and women who instigated them sincerely believed that they were devoutly serving their Maker. Undoubtedly religious fanaticism was an impelling motive with the Turkish and Kurdish [Circassian, Tchetchene, Moslem Arabic] rabble who slew Armenians as a service to Allah, but the men

p. 323



p. 323 who really conceived the crime had no such motive. Practically all of them were atheists, with no more respect for Mohammedanism than for Christianity, and with them the one motive was cold blooded, calculating State policy.

The Armenians are not the only subject people in Turkey which have suffered from this policy of making exclusively the country of the Turks. The story which I have told about the Armenians I could also tell with certain modifications about the Greeks and the Syrians.

p. 324 ... The Turks adopted almost identically the same procedure against the Greeks as that which they had adopted against the Armenians.

... The Greeks had to submit to the same forced requisitions, which amounted in their case, as in the case of the Armenians, merely to plundering on a wholesale scale. The Turks attempted to force the Greek subjects to become Mohammedans; Greek girls, just like the Armenian girls, were stolen and taken to Turkish

x harems  
and Greek  
boys were kid-  
napped and  
placed in  
Moslem households.  
The Greeks, just  
like the Armenians  
were accused  
of disloyalty to  
the Ottoman Go-  
vernment...

However, the atheists used the Moham-  
medan religious fanaticism and again  
religious hatred to exterminate Arme-  
nians who believed Christ and served  
Christian religion. Because Christian  
Armenians refused to become Turks  
and Mohammedans.

p. 63

and beautiful seoce will be exempted. >>

Mufti Ibrahim Efendi insisted to save both seoce under 12 years old in order ~~to not~~ for islamization, as well as beautiful women and young girls, will be ~~put~~ kept for harems in order to <sup>develope</sup> ~~ameliorate~~ Kurdish tribes.

The meeting was continued in three successive days in the Mosque ULU JAMI.



The Central Committee of the Union and Progress issued order to organize gangs for the extermination of the Armenian race in the Ottoman Empire. The order was also dispatched to Ibrahim Bey, Executive Secretary of the Union and Progress in Brousa, on September 15, 1914. Here is the reply of Ibrahim Bey, dated September 19, 1914.

Transliteration

Translation

Reis - Merkez-i Umuminin  
Teşkilât-ı Mahsusa ile münasebeti olmadığını söylemişsiniz, halbuki şimdi okunacak mektuplardan münasebeti olduğu anlaşıyor. Ne dersiniz?  
Okuyunuz.

(Zabit kâatibi Şefik  
Bey

Merjimek

p. 24

Bishop Bahabian and his priests were invited by a high ranking officer on August 27, 1915, at 5 a.m. to meet Governor Atif intoxicated by hatred and blood. ~~who~~

p. 25

Policemen and gendarmes arrested Armenian Catholics <sup>about</sup> 1,200 and put them in prison

p. 26

were missing some hundreds who were not still imprisoned, They were hidden in homes, but were apprehending ~~the~~ to be arrested, Those were arrested, were waiting <sup>in the prison</sup> since Friday morning to Sunday.

Bryce  
p. 86

The shortest method for disposing of the women  
and children concentrated in the various

Bryce

p. 15.

"We have just learned the fate of the provincial bishops. Mgr. Anania Hazarebedian, Bishop of Baïbourt, has been hanged without any confirmation of the ~~sentence~~ by the Central Government.

Mgr. Besak Der-Khorenian, Bishop of Harpout, started on his road to exile on May, and had barely left the outskirts of the town when he was cruelly murdered.

But we have still no news of the Bishops of Seghert, Bitlis, Moush, Keghi, Palou, Erzindjan, Kemekh, Tokat, Gurin, Lamsoun and Trebizond.<sup>x</sup> It is superfluous to speak of the martyred priests.

When the people were deported, the Churches were pillaged and turned into Mosques, stables, or what not. Besides that, they have begun to sell at Constantinople the sacred objects and other properties of the Armenian churches, just as the Turks have been <sup>gan</sup> less cruel to bring to Constantinople the children of the unhappy Armenian mothers.

(X) or for a month past of the Bishops of Sivas and Erzeroum.

R. Treat

p. 385

Miss Gage's Statement,

a Foreign traveller in Asiatic Turkey

p. 386

An interesting story was told of the Catholics of Angora. It had been rumoured, at the time people were deported from Angora, that the Catholics were to be allowed to be free. But the rumour was not corroborated, and the Government did not recognise it. So the Catholics were all gathered together at the station and sent off. Many of the men had been sent separately before, but this was a second large company. I think it also included women. They had reached this town, Asi Yozgad, and the people were there to kill them. The priests with them begged ten minutes for prayers and the presenting of the sacraments to them. The ten minutes were granted, and, as the whole company knelt and prayed, a horseman rode up suddenly, shaking a paper in front of him and crying: "Your freedom is given! Your freedom is given! You are not to be killed!"

p. 386. The officers would not send them back, but they saved their lives, and sent them south instead.

The favour that had been obtained through the Austrian and American Embassies in Constantinople for Catholics and Protestants to be exempted from deportation



Treatment.

p. 383

As for the Catholics, the leaders of the Union and Progress Party sent a special message to the Bishop and his Council stating that, if the whole Catholic community, headed by the Bishop and the priests, would accept Islam, they should all remain unmolested; otherwise the order was to be carried out. This is an ascertained fact. But they all preferred to stand firm in their faith, and rejected the proposal of the Committee.

Consequently, on the last Friday of August, <sup>(27)</sup>1915, all the Catholics - that is, the men - were arrested. According to one earlier report, they were then butchered at a short distance from Angora;

Profanation of convents and churches

p. 2

"Armenians of Moush are reporting <sup>about</sup> the massacres, of the violation of women and girls, about the spoiling of convents and churches, devastations of villages, all kinds of oppressions committed by Kurds as well as by officers, by irregular soldiers, <sup>collectors</sup> ~~perceptors~~ of taxes, Beys, Turkish citizens of a certain influence, Sherifs, members of the local administrative Council and their relatives and friends, etc. >> 1

1. L'Article 61 du Traité de Berlin,

Constantinople, Imprimerie orientale, 1879,  
p. 2, 6.

p. 7

Telegram from Diarbekir

November 20, 1878

Nomadic tribes are committing <sup>unheard</sup> atrocities, against the Christian population. They are pillaging, violating, kidnapping women and girls, killing in every way. Kurdish Sheikhs are preaching to shoot Christians. Plundering Christians, looting their possessions, are good operations agreeable to God, killing them to kill them do those who kill them deserve the kingdom of Heaven. <sup>such</sup> These are <sup>the</sup> ~~the~~ texts <sup>wh</sup> through which they are ~~fanatizing~~ <sup>fanatizing</sup> with the savages who are appropriating the country, without paying any importance to the Government. Those who represent the Government, Kaymakams, Sherifs, officers, are busy with other ~~interests~~ <sup>representing</sup> representing. The orders ~~com~~ arriving from Constantinople have no more significance. Thousands and thousands of Christians are losing their lives, disarmed and having no protection. It is <sup>regular</sup> ~~an~~ extermination as people is advised. 1

1. See an other telegram from Diarbekir  
 p. 12. an other " " "  
 p. 18-19,

## Report from Divrig

Authorities in Divrig called the people, through town criers, not to oppress any more the Armenians, and organized a meeting in the Governorate building and invited the Primete of the Armenians to expose the complaints.

Turks were ~~st~~ excited by their chiefs such as Girassoğlu, Oğlu Edhem, Kazasker-Oğlu Mehmed, Hamle-Oğlu Süleyman, and Kureksiz-Oğlu Mohammed, ~~1~~, gathered together, ~~in~~ from armed as they were, in front of the governorate, with the manifest ~~st~~ intention to massacre the members and the Prelate, who were ~~rescued~~ by miracle were saved from the fanaticism of the people.

1- Emphasis in the text.

p. 14-15 In a report the Armenian Prelate asked, "in order to ameliorate the fate of the population of Van,

I - To expulse from the province [of Van] Kurdish Chiefs with their families.

II. Supression of the <sup>Kurdish</sup> Ashraf-el-Aghassis (Chiefs of tribes) and replace them by governors capable of introducing civilization,

III - Prohibit to Kurds the nomadic life and urge them to fixe a residence in the towns or villages.

IV - Desarm Kurds and so prohibit to commit crimes,

p. 15 I - Prohibit Kurdish chiefs to stir up the fire of the fanaticism and invite them to preach concord with the Non-Mohammedans of the Empire.

I-Emphasis added.

Forced Conversion

p. 5

" 3 - Five Churches and convents were pillaged.

p. 6

" 5 - Many women were violated and converted to Islam.

p. 9

The village of Souren still has nine big churches in ruin and two cemeteries.

Aghalik and KiafirlukBoss and infidel

p. 11

Aghas, Beys and Sheikhs had a supremacy religious on the infidel Christians. They were appropriating the lands of Armenians. They were forcing Armenians to leave and immigrate elsewhere. The local authorities were inviting Kurds to buy the Armenian Property.

1- L'Article 61 du Traité de Berlin, III,

Constantinople, Imprimerie orientale, 1879

Le Haïasdan, Organ de l'Association Patrio-  
tigue Arménienne, Londres, <sup>ANNÉE NOS</sup> ~~NOS~~ 5 et 6

Janvier 1 et 15 1889, L'Enquête Internationale  
en Arménie, pages 3-4, Documents, p 4-6



Byge-Treat.

1

p. 413

An order came exempting Protestants from the general deportation, and we rejoiced at the prospect of saving ~~the~~ even a few. The result of this favour was, however a distribution of Protestants, five to ten families each, to surrounding Turkish villages, where, surrounded by a Moslem community, they were forced to become Moslem or to suffer terrible persecution. As far as I can learn, no one attempts to pass judgement of any Armenian Protestant or Gregorian who has not "turned." All we could do was to advise against it, realising as we did what it means for them to marry into Moslem homes, as those who ~~"forced"~~ "turned" were forced to do. God alone knows the tremendous pressure ~~through~~ brought to bear upon them, and the self-sacrificing spirit in which many of them sought in this way to save their own families from death by signing a scrap of

p. 413

paper. These papers were printed forms,  
indicating that the signer accepts of  
his free will and in full conscience  
the tenets of the Moslem faith.

When we consider the number forced into exile and the number beaten to death and tortured in a thousand ways, the comparatively small number that turned Moslem is a tribute to the staunchness of their hold on Christianity. Those who "turned" found that the Moslems ~~were~~ were not true to their promise to go into exile later ~~on~~ on, although they were counted as Moslems. In one city about 1,000 families turned Moslem, but this being too large a number might be considered a menace, so they were deported all the same.

If the events of the past year demonstrate anything, they show the practical failure

p. 413 of Mohammedanism in the struggle for existence against Christianity — in the attempt to eliminate a race which, because of Christian education, has been proving increasingly a menace to stagnating Moslem civilisation. We may call it political necessity or what not, but in essence it is a nominally ruling class, jealous of a more progressive Christian race, striving ~~me~~ by methods of primitive savagery to maintain the leading place.

Let Bilal N. Şimşir, member of the Turkish History Society  
be suggested to deepen Turkish international treaties  
of Capitulations,

Capitulation with France, treaty of June 8, 1673 (1)

Treaty Peace Treaty with Austria, January 26, 1699 (2)

" " " " July 21, 1718 (3)

" " " " September 18, 1739, (4)

" " " France May 28, 1740 (5)

Capitulations with France, protection of Catholics, (6)

Peace treaty with Russia, Kutchuk Kainarjî, July 21, 1774 (7)

Convention " " Constantinople, December 28, 1783-1784

Treaty with " Bucharest, May 28, 1812 (9) (8)

Convention with " " October 7, 1826, (10)

1- Les Réformes et la Protection des Chrétiens en Turquie,  
1673-1904, by A. Schoff, Paris, 1904

p. 1, p. 2, p. 3, p. 4, p. 4, p. 5, (2) p. 8-11, (8) p. 13-14  
p. (9) 14 (10) p. 15

1  
No. 283.

Consulat Imperial  
Damas

Télégramme Dépêché de Damas

Le 30 juin 1916,  
arrivé à Thérapia, le 1 juillet 1916.

A l'Embassade Impériale, Constantinople.

Les Arméniens sont toujours forcés plus ou moins de devenir Musulmans. A Deraa 149 familles ont embrassé l'Islam. Rien qu'une seule famille est restée fidèle à la foi chrétienne. Comme Djemal Pacha se trouve à Jérusalem, j'ai chargé un notable musulman du lieu, qui est contre ces changements forcés de religion, d'attirer l'attention de l'administrateur du vilayet sur ce que cette mesure provoquerait une forte tension contre le gouvernement jeune ~~turk~~ turc. Les avantages politiques qui pourraient être obtenus par de pareilles tentatives de dénationaliser les Arméniens et de rompre leurs relations avec les puissances chrétiennes, ne sont point

2

en proportion avec les inconvénients qui se produisaient en Europe et en Amérique contre la Turquie. L'administrateur du vilayet qui devait communiquer par télégramme ces discussions à Djémal Pacha, niait qu'il y ait eu essai d'islamisation.

Loytved.

1- DUA, No 28<sup>3</sup>, p. 288.



No. 284

+

juillet

Ambassade Impériale  
d'Allemagne

Iéza, le 8 juillet 1916.

Au Consulat Allemand, Damas,

Réponse au télégramme du 30 juin (1916).

Par ailleurs, malgré les démentis officiels et les  
prétendus contre-ordres, l'islamisation des Arméniens  
est en train d'être effectuée. Nos protestations  
sont inutiles. Je suis d'accord quand même  
avec votre démarche,

Motternich.

1- DUA, No 284, p. 280.

+

No. 279

Consulat Impérial  
d'Allemagne.

Jérusalem, le 26 juin 1916

Le Patriarche Arménien m'a rendu visite  
aujourd'hui pour me communiquer que les Arméniens  
établis à l'Est de la Jordanie sont forcés à  
se convertir à l'Islam. L'ex-commissaire Kiazim  
était assez indulgent. Kémal, son successeur,  
arrivé dernièrement de Constantinople, emploie  
des moyens brutaux, à Déraa, sous sa pres-  
sion, trois mille cinq cents personnes ont  
déclaré qu'elles étaient disposées à se con-  
vertir à l'Islam.

Le Patriarche évaluait le nombre des  
Arméniens établis à l'Est de la Jordanie  
à 15,000 à Hamra, et 3 à 4 mille à Kérak.

Dr. Brode.

A Son Excellence l'Ambassadeur Impérial  
M. Le Comte Wolff Metternich, Constantinople.

1- DUA, No. 279, p. 275-276.

No. 280.

Consulat Impérial  
de Sivas.

Expédié de Sivas, le 27 juin 1916  
Arrivé à Thérapia, le 28 juin 1916.

A l'Embassade Impériale, Constantinople.

Hier soir tous les Arméniens qui étaient encore employés ici, à la construction des routes et qui appartenaient aux régiment des pionniers, ceux de l'école industrielle et tous les Grecs furent informés dans l'église Arménienne. Les Grecs et les Arméniens convertis à l'Islam furent aujourd'hui relâchés après une bastonnade. Les autorités conseillèrent les autres Arméniens de se convertir à l'Islam. S'ils le refusent, ils seront déportés.

Werth.

1-DUA, No 280, p. 276.

p. 32 A gendarme came to arrest him. Kurdish fellow Moham-  
medans told him that he was already converted  
to Islam, as he was circumcised solemnly. The gendarme  
insistently arrested him and kill, because an adult  
Christian will not sincerely embrace Islam, if he does  
so. it is only to save his life, and tried to kill  
him. Moslem Shepherds called people and the  
p. 33 Saragat father Haji Fars Chebbi who had adopted  
3 other ARMENIANS and converted them <sup>to</sup> Islam.  
two ARMENIAN girls and women

p. 33 During the mobilisation [July 1914] of the fall and  
winter the ARMENIANS had been ruthlessly plundered  
under the name of requisitioning; rich men were  
ruined and the poor stripped.

ARMENIAN soldiers in the Turkish Army were  
neglected, half starved, set to digging trenches and  
doing the manual work; but, worst of all, they were  
deprived of their arms and thus left at the mercy  
of their fanatical, age-long enemies, their  
Moslem fellow-soldiers.

"A few days afterwards, Tewfik Bey, gen-  
darme commander, came from Yozgad to [Akdagh]  
Maden with fifty gendarmes. He took with him the

Bryce  
p. 18

1  
" I will give your Excellency another coincident piece of evidence. In May, 1914, I travelled with Dr. Nazim Bey who is the spirit of the Union and Progress Party, when he was on the mission of establishing a boycott - nominally against the Greeks only, though it proved to be against the Armenians as well.

The Doctor said that the work of the Turkish Government was very complicated and he laid all the fault of it on the ancestors of the modern Turks, who, in spite of their being victorious and defying all Europe, nay all the world, had not been far-sighted enough to cleanse all the country they ruled of the Christian element, but had yielded to their chivalrous feelings and allowed the Christians to live. Had they done this bit of cleansing up at a time when nobody could protest, there would have been an easy task now for the heads of the Government to in governing, and so on.

"All these informants do not hid their belief, based on what they have actually seen, that German policy is at the back of the movement for a clean Mohammedan Turkey for the Turks." 1. Emphasis added.

Bryce

p. 21

Thousands of babies at the breast have been thrown into rivers or abandoned by the wayside by their mothers. The urgent need is money....

p. 21.

The Government has even confiscated the convents, the churches and the schools.



## Jelal Nuri

1

p.3.

Jelal Nuri Bey, a ~~member~~ Young Turk, published two volumes Tarih-i Tedenniât-ı Osmaniye, History of the Ottoman Decadence. According to Jevab Shehabeddin Bey, he had a courage to bring to light the historical truth. However he did not removed the Young Turkish Chauvinism. it is a step to reach an evolution.

p.4

p.5

In his open letter to the author, Jevab Shehabeddin related two points: Turkish military civilization and policy to ~~to~~ amalgamate subjected nations, (Islamize and Turkify.)

The author thinks that this will be adapted by Young Turks.

p.6

Turkish tribes and Dajiks - coming from central Asia & Mongolia, barbaric tribes (p.7)  
The History of the Ottoman Decadence, by Adom, (Harouthioon Shahrighian), Renaissance School of Young Turks, Istamboul, O. Arzumanyan Press, 1913.

p. 9 First  
^ Turks came from Central Asia... They married  
with girls arab, persian, greek, Bulgarian, Serbe,  
Boshtak, Frenk, whose blood was mixed with Turkish,  
many of them accepted Islam, were amalgamated with  
Turks [Turkişdi]. (p. 22).

They formed an Islamic State (p 63)

## Definition

Sultan Abdul Hamid defined his policy as follows:  
"Our Ottoman Empire is the most international  
in the world. We have ~~not~~ never exceedingly  
emphasize the idea of the Ottoman Empire,  
but we are Moslems - this is essential. First of  
all, I am the Commander of the (Moslem) Faithful,  
my title of Ottoman Sovereign comes early but  
after, because the religion is the base of poli-  
tical and social building of our State."

1 La Turquie Nouvelle, by Pernot.

①

Major Ahmed Bey, appointed Chief of Akdagh Maden, reports to Temoal Bey, Mutesarraf of Yozgad that the Armenian gang is merely a myth and that panic was provoked by the people.

Copy of the telegram of Ahmed Bey:

The public order in this district is not disturbed. The question <sup>arose</sup> ~~came forth~~ from a misunderstanding. This is a consequence of the incident which took place in Terzili <sup>and</sup> ~~This incident, which took place in Terzili. This incident~~ is known <sup>to</sup> by you. I don't know the order that it was issued. The evidence must be clear enough.

Since the incident of Terzili, not only did <sup>the</sup> ~~gendarmeries~~ exploit the situation, but the people, <sup>too</sup> ~~also~~, plundered and robbed.

In the face of such a situation, those who were prompted by ~~the~~ panic, escaped to the mountains ~~and~~

(2)

and shouted that gangs were coming. This panic caused turmoil among the people.

Not one drop of blood was shed in the district.

I sincerely request that you issue instructions to the Inquiry Commission to hold an investigation in order to establish the truth.

July 14/12, 24/25, 1915,

Signed/ Major Ahmed. 1

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1- JAJ, No 8599.



## Copy of Request.

*xerox*  
To the honorable Minister of Interior,  
Constantinople.

Tewfik Bey, former Commander of the Gendarmerie of Yozgad and presently Commander of the Gendarmerie of Choroum, bestowed upon himself, during the exercise of his duties, the authority to represent the Union and Progress Party. He ~~best~~<sup>most</sup> fully declared it was he who ~~pull~~<sup>held</sup> the rope by which Damed Sami Pasha was executed on ~~on~~<sup>the</sup> gallows.

When the Government proclaimed the order to exile Armenians, this man gathered around him a multitude of gangs (sete) and criminals ~~and~~<sup>and</sup> began to act as a leader of brigands in the district of Yozgad. During the period of Armenian exile, Jemal Bey, Mutessarif of Yozgad was forced to resign under the threat of this monster.

Officially I confirm my declaration and present

to you the manner in which 35,000 Armenians from Yozgad~~s~~ were executed and how their wealth and possessions were pillaged.

Tewfik Bey exiled Yozgad's Armenian population, aged 15 to 70, to Tash Pinar, had them executed by axes, and then had all their jewelry and possessions sent to his home.

Later, without official instructions from the Government, <sup>and</sup> under the pretext of exile to Kayseri, he deported 1,800 Armenians, <sup>and had part of that number</sup> ~~had them~~ massacred ~~partly~~ in the environs of villages, and ~~partly~~ in the environs of Keller, an Armenian village in the district of Boghazlian. <sup>He</sup> Selected from among the women, young girls and innocent children, the prettiest for himself and his own friends and superiors. After confiscating all their jewelry, he ordered the others murdered by axe ~~near~~ the village of Boghazlian. He ordered ~~to throw~~ <sup>that</sup> the corpses <sup>be thrown</sup>



into the river Kara Su, and he raped many young girls and offered them to his bandits ~~to do so~~ <sup>for the same</sup>. These girls are still alive.

Thus, after having massacred 8,500 Armenians of Yozgad, and pillaging all their wealth, he deported ~~them~~ <sup>to the</sup> surrounding villages. Everyone knows he joined up with his bandits at the village of Kum-Kuyu, ~~and had~~ <sup>and</sup> ~~through~~ <sup>ordered</sup> his bandits inflammable materials, ~~he ordered~~ <sup>to</sup> ~~to~~ scatter ~~such material~~ <sup>it</sup> within the village ~~all~~ <sup>and</sup> around the walls, and burned <sup>it</sup> at night when <sup>the</sup> people were sleeping. ~~He~~ <sup>he</sup> burned the village including 650 homes where <sup>more than</sup> 650 loyal and submissive (to the Government) Armenians lived. He then butchered all the children <sup>who</sup> remained alive, as though he <sup>were</sup> ~~was~~ killing chickens.

Similarly he hunted for women, young girls and children who were hiding. He had their throats slit and after cutting the bodies into pieces, flung them all

over the road.

After having burned the houses and devastated the population of Akdagh-Maden and Boghezlian, this monster went to the villages of Terzili and Chat. The male Armenians of these villages bowing before him said: "Kill us, but spare the women and children. ~~Pardon~~ <sup>Pardon</sup> them". As these words were spoken, he had his men open fire upon them, having them slain ~~red~~ with such ferocity <sup>as</sup> one has seldom seen.

A delegation of the Moslem population come from neighboring villages because they could no longer tolerate the cries and odor of carnage, rising to heaven and told Tewfik: "That which you are doing is contrary to Islamic law (Sari'a). Tewfik Bey, kill us too, but spare <sup>The</sup> women and children".

Tewfik Bey answered <sup>to</sup> the Moslem women <sup>(1)</sup> who knelt before his horse <sup>to</sup> and implored him <sup>(thus)</sup>: "You are an obstacle to my work" and brandishing his

(1) According to Islamic tradition, women alone can implore requests. Although the delegation was composed of men and women, only the women could make the plea for the salvation of the Armenians.

revolver, he fired at the group, wounding many, and then turned to continue his ferocious work,

During the exercise of his duties in Yozgad, Tewfik Bey collected five pounds from each of the 35,000 deserters. In this manner the strenght<sup>TH</sup> of the army was drained. These deserters were not sent to the front and thus he created additional troubles for the Government.

Everything I have said until now is confirmed by official documents of the Tribunals and Martial Court<sup>S</sup>.

Before the Armistice, he (Tewfik) donated to his brother-in-law, Hosrof Sami Bey, and his brother, Abdul Aziz Bey, a graduated<sup>of the</sup> from Baylar School, thousands of Turkish pounds and jewelry taken from the deserters, whom he did not deport, and from the massacred Armenians. Under the~~pretence~~<sup>S</sup> of illness, he transported in carriages



to Istanbul and Eskişehir <sup>under the pretence of illness<sup>6</sup></sup> ↓ all the valuable effects, furniture and rugs and kilims to Chorum.

At auction he sold the farm and mill, valued at 5,000 Turkish pounds belonging to the wealthy Arkarian family from Yozgat. He similarly sold neighboring properties belonging to Moslems, Thanks to the intervention and influence of Nejatî Bey<sup>(2)</sup> he became the owner of some other properties which he placed in the name of his brother-in-law, Hosrov Bey. When he learned that numerous families of soldiers abandoned their lands and moved to other locations, he gave furniture and animals left abandoned in the fields, to Jemal Bey from Yozgat.

This is a fact that everyone knows.

It is impossible to enumerate in detail all

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(2) Nejatî Bey was the Responsible Secretary of the Union and Progress Party in Ankara.

The crimes and horrible misdeeds committed by  
order of Tewfik Bey.

Tewfik Bey is a bloodthirsty monster born  
of the devil.

By remaining in office, he benefited because  
the Government was preoccupied and his brother-  
in-law was able to camouflage his criminal  
actions. When I learned he was in prison, I  
wished to report all this to Your Excellency.

For love of God I request the serious  
attention of Your Excellency concerning these  
facts.

Please accept my deep respects.

December 1, 1918.

Signed / Muftari Rifaa,   
Yozgad. "

u- JAJ, No W 351.

~~Kriegers page~~

1

Russian immigrants  
in Armenia

"The Scheme of settling Russian emigrants in the occupied parts of Turkish Armenia, recently discussed in the Douma, is being energetically carried out. This matter has been the subject of a lively discussion between the Emigration and Military authorities. Investigations are in progress, not only in the districts near the frontier, but also further afield, the fertile Mush valley being the object of special attention. Agricultural battalions have been in course of organization since last autumn and already number 5,000 men. More will be found presently. Armenians and Georgians are excluded. The task of these young arms is to ~~be~~ cultivate the fields on which



2

investigations have been carried out, under the supervision of agricultural experts, in order to facilitate the provisioning of the army. The question of emigrating the families of these men is also under consideration.

"Side by side with the scheme there exists another scheme of settling Cossacks in Turkish Armenia on similar lines to what has already been done in Northern Caucasus with good results. Those who have conceived these schemes here in view the creation of a sufficiently broad zone inhabited by Russians, separating the Russian Armenians from the Turkish Armenians.

"Armenian<sup>2</sup> Refugees are gradually returning to their country and resuming the work of cultivating their lands, They usually settle in the vil.



3

ages that have suffered least, their own villages having been totally ruined.

"To avoid confusion, the Grand Duke Nicholas issued a Ukase in March last, warning these returned refugees to keep themselves in readiness to vacate these districts on the establishment of Russian Civil Administration. In the name of Ukase the Commander-in-Chief of the Caucasian Army has decreed that the vacant lands in the plains of Alashkert, Diadin and Bayazid may be given in hire up to the time of the return of their rightful owners. General Yudenich has issued orders, however, prohibiting the settlement in these places of any other immigrants except Russians and Cossacks. Only those Natives

4

are permitted to return who are able to prove ownership of land or property by legal documents.

This arrangement makes it impossible for the natives (Armenians) + [Turks, Kurds, Greeks etc] to return to their homes because it is ridiculous to speak of title-deeds, when dealing with land in Turkey; and as for other documents which prove ownership, these always get lost during flight.

"In the above three plains, also in parts of the plain of Bassain [Passen], the surviving native inhabitants are ~~de~~barred from returning to their homes and resuming their peaceful occupations." 1

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1- RETCH, organ of Russian Democrats, July 28, 1916. A.P. Hagopian, pp. 176-177.



p. 161

What Wangerheim evidently meant by the "Bix thing," became apparent on November 13th (1914), when the Sultan [Mehmed Reshad V] issued his declaration of War; the declaration was only really an appeal for a Jihad, or a "Holy War" against the infidel. Soon afterwards the Sheik-ul-Islam published his proclamation, summoning the whole Moslem world to arise and massacre their Christian oppressors.

"Oh Moslems!" concluded this document, "ye who are smitten with happiness and are on the verge of sacrificing your life and your goods for the cause of right, and of braving perils, gather now around the Imperial throne, obey the commands of the Almighty, who, in the Koran, promises us bliss in this and in the next world; embrace ye the foot of the Caliph's throne and know ye that the state is at war with Russia, England, France,

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1- Ambassador Morgenthau's Story, by Henry Morgenthau, New Age Publishers, New York, re-printed edition, 1975, 60th Anniversary. pages 161.

p. 161

and their Allies, and that these are the enemies of Islam. The Chief of the Believers, the Caliph, invites you all as Moslems to join the Holy War!

p. 162

The religious leaders read this proclamation to their assembled congregations in the mosques; all the newspapers printed it conspicuously; it was spread broadcast in all the countries which had large Mohammedan populations - India, China, Persia, Egypt, Algeria, Tripoli, Morocco, and the like; in all these places it was read to the assembled multitudes and the populace was exhorted to obey the mandate. The Ikdam, the Turkish newspaper which had passed into German ownership, was constantly inciting the masses. "The deeds of our enemies" wrote this Turco-German editor, "have brought down the wrath of God. A gleam of hope has appeared. All Mohammedans, young and old, men, women, and children, must fulfil their duty so that the gleam may not fade away, but give light to us forever. How many great things can be accomplished by the arms of vigorous men, by the aid of others, of women and children!... The time for action has come. We shall all have to fight with all our strength, with all our soul, with teeth and nails, with all the sinews of our bodies and of our spirits."



p.162 If we do it, the deliverance of the subjected Mohammedan Kingdoms is assured. Then, if God so wills we shall march unashamed by the side of our friends who send their greetings to the Crescent. Allah is our aid and the Prophet is our support. 1

The Sultan's proclamation was an official public document, and dealt with the proposed Holy War only in a general way, but about this same time a secret pamphlet appeared which gave instructions to the faithful in more specific terms. This paper was not read in the mosques; it was distributed stealthily in all Mohammedan countries — India, Egypt,

p.163 Morocco, Syria, and many others, and it was significantly printed in Arabic, the language of the Koran. It was a lengthy document — full the English translation contains 10,000 words — full of quotations from the Koran, and its style was frenzied in its appeal to racial and religious hatred. It described a detailed plan of operations for the assassination and extermination

#### 1. Emphasys added.

See French text of the Proclamation of Holy War (Jihad) in; La Guerre Turque dans la Guerre mondiale, by Larcher M. Paris, Berger-Levrault et Cie, 1926, pages 45-47 with many signatures Sheikh-ul-Islam Haizi, Zia ed Din, Musa Kiazim and Essad etc.

of all Christians — except those of German Nationality.

A few extracts will fairly portray its spirit:  
 "O people of the faith and O Beloved Moslems, consider, even though but for a brief moment, the present condition of the Islamic World. For if you ~~will~~ consider this but for a little you will weep long. You will behold a bewildering state of affairs which will cause the heart to fall and the fire of grief to blaze.

You see the great country of India, which contains hundred millions of Moslems, fallen, because of religious divisions and weakness, into the grasp of the enemies of God, the infidel English.

You see forty millions of Moslems in Java ~~shackled~~<sup>\*</sup> shackled by the chains of captivity and of affliction under the rule of the Dutch, although these infidels are much fewer in number than the faithful and do not enjoy a much higher civilization.

You see Egypt, Morocco, Tunis, Algeria, and the Sudan suffering the extremes of pain and groaning in the grasp of the enemies of God and his apostle.

You see the vast country of Siberia and ~~the~~



✓  
p. 163

Turkestan and Khiva and Bokhara and the Caucasus and the Crimea and Kazan and Ezerhan and Kowahstan, whose Moslem peoples believe in the unity of God, ground under the feet of their oppressors, who are the enemies already of our religion.

You behold Persia being prepared for partition and you see the city of the Caliphate, which for ages has unceasingly fought breast to breast

p. 164

with the enemies of

our religion, now become the target for oppression and violence. Thus wherever you look you see that the enemies of the true religion, particularly the English, the Russian, and the French, have oppressed Islam and invaded the rights in every possible way. We cannot enumerate the insults we have received at the hands of these nations who desire totally to destroy Islam and drive all Mohammedans off the face of the earth. This tyranny has passed all endurable limits; the cup of our oppression is full to overflowing ...

In brief, the Moslems work and infidels eat; the Moslems are hungry and suffer and the infidels gorge themselves and live in luxury. The world of Islam sinks down and goes backwards.

p.164 and the Christian World goes forward and is more and more exalted. The Moslems are enslaved and the infidels are the great rulers. This is all because the Moslems have abandoned the plan set forth in the Koran and ignored the Holy War which it commands.

But the time has now come for the Holy War, and by this the land of Islam shall be forever freed from the power of the infidels who oppress it. This Holy War has now become a sacred duty. Know ye that the blood of infidels in the Islamic Lands may be shed with impunity—except those to whom the Moslem power has promised security and who are allied with it. [Herein we find that Germans and Austrians are excepted from massacre.] The killing of infidels who rule over Islam has become a sacred duty, whether you do it secretly or openly, as the Koran has decreed: Take them and kill them whenever you find them. Behold we have delivered them unto your hands and given you Suprem power over them.

7  
p. 165

He who kills even one unbeliever of those who rule over us, whether he does it secretly or openly, shall be rewarded by God. And let every Moslem, in whatever part of the world he may be, swear a solemn oath to kill at least three or four of the infidels who rule over him, for they are the enemies of God and of the faith. Let every Moslem know that his reward for doing so shall be doubled by the God who created heaven and earth. A Moslem who does this shall be saved from the terrors of the day of Judgement of the resurrection of the dead. Who is the man who can refuse such a recompense for such a small deed? Yet the time has come that we should rise up as the rising on one man, in one hand a sword, in the other a gun, to his pocket balls of fire and death-dealing missiles, and in his heart the light of the faith, and that we should lift up our voices, saying — India for the Indian Moslems, Java for the Javanese Moslems, Algeria for the Algerian Moslems, Morocco for the Moroccan Moslems, Tunis for the Tunisian Moslems, Egypt for the Egyptian Moslems, Iran for the Iranian

p. 165 Moslems, Turan for the Turanian Moslems, Bokhara for the Bokharan Moslems, Caucasus for the Caucasian Moslems and the Ottoman Empire for the Ottoman Turks and Arabs. 1

Specific instructions for carrying out this holy purpose follow. There shall be "heart war" — every follower of the Prophet, that is, shall constantly nourish in his spirit a hated of the infidel; a "speech war" — with tongue as pen every Moslem shall spread this same hatred wherever Mohammedans live; and a war of deed — fighting and killing the infidel wherever he shows his head. This latter conflict, says the pamphlet, is the "true war"; There is to be "little holy

p. 166

1- Armenians living in Iran, in Caucasus and ~~and~~ especially in Turkey, are excluded as Christians, who have to be massacred ~~a~~ by Moslems according to the orders of the Holy War or Jihad, as every Moslem fidel had to kill three or four infidels.

p. 166

war" and a "great holy war"; the first describes the battle which every Mohammedan is to wage in his community against the Christians, and the second is the great world struggle which united Islam, in India, Arabia, Turkey, Africa, and other countries is to wage against the infidel oppressors.

"The Holy War," says the pamphlet, "Will be of three forms. First, the individual war, which consist of the individual personal deed. This may be carried on with cutting, killing instruments, like the holy war which one of the faithful made against Peter Galy, the infidel English governor, like the slaying of the English chief of police in India, and like the killing of one of the officials, arriving in Mecca by Abi Busir (may God be pleased with him)." The document gives ~~several~~ several other instances of assassination which the faithful are enjoined to initiate.

Second, the believers are told to organize "bands", and to go forth and

p. 166

slay Christians. The most useful are those organized and operating in secret. "It is hoped that the Islamic world of to-day will profit very greatly from such secret bands".

The Third method is by "organized campaign," that is, by trained armies.

In all parts of this incentive to murder and assassination there are indications that the German hand has exercised an editorial supervision. Only those infidels are to be slain, "who rule over us" — that is, those who have Mohammedan subjects. As Germany has no such subjects, this saving clause was expected to protect Germans from assaults.

The Germans, with their usual interest in their own well being and their usual disregard of their Ally, evidently overlooked the fact that Austria had many Mohammedans subjects in Bosni and Herzegovina. Moslems are instructed that they should form armies, "even though it may be necessary to introduce some foreign elements" — that is, bring in German instructors and German officers. "You

p. 167



p. 170

that afterward spent themselves in the massacres  
of the Armenians and other subject peoples.

German General von Sanders

(Caucasus for the Caucasian Moslems, and the Ottoman Empire for the Ottoman Turks and Arabs.) (p. 165)  
tacitly, Moslem fidels have to kill each at least three or four Armenian Christians in the Caucasus and the Moslems in Turkey had to kill three or four Armenian Christians in in the Ottoman Empire,

p. 164 As the Koran has decreed: "Take them and ~~kill~~  
kill them wherever you find them. Behold we have delivered them unto your hands and given you supreme power over them." He who kills even one unbeliever of those who rule over us, whether he does it secretly or openly, shall be rewarded by God.

p. 165 And let every Moslem, in whatever <sup>part</sup> of the world he may be, swear a solemn oath to kill at least three or four of the infidels who rule over him. <sup>for they are the enemies of God and of the</sup> Let every Moslem know that <sup>fair</sup> his

p. 118 Armenian soldiers, <sup>serving</sup> in the workers' battalions were gathered in two villages of Hoghe and Habusi, province of Harpout. Other Armenian soldiers were used in agriculture and cattle-breeding were gathered in the village of Alishami, Province of Harpout.

Turkish authorities were giving daily two black breads to each of them

p. 119 A Turkish officer, Husein Bey of Huseinik, had his headquarter in the village of Hoghe. Simon Simonian of Huseinik, Kerork Vorperian of Malatia, Sarkis Dabaghjian, ~~and~~ Krikor and Dizan sons of Prof. Nicholas Teretkejian, were employed under the order of Husein Bey.

1. The Tragedy of Harpout. by Nazareth Piranian, Hairenik Press, Boston, Mass, 1937.

1

Correspondance 1870-1924, by Paul Cambon

La Turquie d'Abdul Hamid, vol. I.

Edition Bernard Grasset, Paris 1940.

pp. 391.

As to the Armenian Question, it was transformed. The disposition of the Treaty of Berlin has to be applied and Europe has to ~~be~~ appear <sup>to</sup> in the scene.

I think that such an extremity could be avoided. I am convinced that <sup>if</sup> Lord Salisbury and especially Prince Lobanoff had allowed their Ambassadors we could be able to convince the Sultan to accept requested reforms. Prior to the fall of Roseberry we were ~~ending~~ reaching our goal: the change <sup>of</sup> ~~in~~ the British cabinet gave the Sultan a false joy; he felt that he began ~~have~~ enjoy very <sup>fast</sup> ~~quick~~.



2

and he was hearing us again when the attitude of Prince Lobanoff made ~~in~~ him hoping ~~to~~ to see the dislocation of the behaviour of three Ambassadors (British, French and Russian). The fact is that the Russian Chancellor expressed to the Ottoman Ambassador (in Petersburg) in a way to discredit his Ambassador Mr. Nelidoff (at Constantinople). It was no more at Constantinople, but in Petersburg that Turks were bringing talks on the Armenian question and my Russian Colleague somewhat disgusted from the role he was had to play, was no more supporting his colleagues (British and French). 1

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1. See the Top Secret instructions despatched by Lobanoff to Ambassador <sup>Nelidoff</sup> ~~Lobanoff~~

3

It was painful; a real confidence was established between Nelidoff (Russian Ambassador) and Currie (British Ambassador at Constantinople) and for the first time, thanks to our assistance (support) Britain and Russia were in agreement to establish peace in Orient.

It is probable that the same confidence does not exist between Salisbury and Lobanoff; they are inspired by old ideas of rivalry and already I see <sup>in</sup> (by) the confidences made by my both colleagues p.392 that mutual accusations have taken place in London and Petersburg to pursue in Armenia personal interests.

In such conditions, although we three



4

(Ambassadors) have been convinced to may reach a result which we have no more the liberty to continue.

"We are no more in the current ideas of Prince Lobanoff, neither of Lord Salisbury; I told it to my colleagues, that we had not only to dispute with the Sultan, but also our own governments; We had therefore to follow the idea of Lord Salisbury following him with the other Powers concerning the dispositions of the Berlin Treaty."

Here is how we resigned from the prevalence of our ideas ~~of ref~~ concerning the reforms. You shall think that, we had nothing other to do otherwise. ...

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1. Letter to Mr. Hanotaux, Minister of Foreign Affairs, dated June 1895.

5

p. 392

To his Mother.

August 10, 1896<sup>5</sup>.

Here we have much work to do.

Armenia, which, through the silliness of  
Turks, will occupy all the Europe, ...

A Russian who has a brain which is not  
like to the ours, as well as a Turk. They are  
people who do not know but the power only.

October 3, 1895.

p. 393. We are now witnessing events which will  
have, I think, a historical issue. On Monday  
Armenians made demonstrations which were  
severely reprehended by the police and for  
Ottoman Christians resisted to the Turkish Soldiers  
the first time. Since Turks entered Cons-  
tantinople. Softas and Mollahs get out  
1. Students of Moslem theology.

6

in mass and began to track down the Armenians with the policemen. Abominations were carried out, <sup>innocent</sup> inoffensive people were killed, prisoners were massacred in the court of the police department, homes were pillaged, etc.

Armenians have refuge in churches where they are surrounded by the troops. The Moslem fanaticism is awakened and such events will be repeated in the interior. Probably we will hear that in Asia we will hear of such conflicts between Christians and Moslems, and <sup>new</sup> massacres will be carried out. Europe will feel a vive emotion, when hearing such news.

I do not speak about France whose



7

indifference for external events is heart-breaking, and the press took ~~it~~ partial information from the Ottoman Embassy in Paris. But in Britain there will be an excitement of indignation, and it is very probable that we will have more difficulty in conducting negotiations in favor of Armenians, which were in good way.

With the British exigences and the resistance of the Sultan, who will be a prisoner of Sofias! we could do nothing and all will be ended <sup>in</sup> with a European conference.

October 10, 1895

... Today all <sup>our</sup> the drogmen are going in

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1- Moslem theologians.

Armenian churches to convince miserable people who are there as refugees to get out. The S. Porte ~~gave us~~ insured us that their lives and liberty will be respected and we (Ambassadors) ~~are guaran~~ <sup>are</sup> guaranteed the promises of the Turkish Government.

if we can't evacuate the churches and if the Delegates of the Revolutionary Committee <sup>are</sup> ~~is~~ preponderant, ~~we will see attend~~ new massacres will be carried out. The agitations would absolutely provoke bloodshed, <sup>ding</sup> mostly in order to oblige Europe for intervention. . . .

As to Turks, they are fanatic, as well as cruel, divided from us today as they were when entering in Constantinople.

9

394

They committed horrible atrocities, Armenians provoked repressions by their manifestations but the disorders which succeeded were abominable. The agitations <sup>are</sup> ~~is~~ beginning to in the provinces. Two days ago it began in Trebizond....

p 397

December 12, 1895

We could say to Dietz and Francis Charles' that we may voluntarily close our eyes on ~~the~~ daily abominations which we are witnessing and that we have a right to think that the massacre of 50,000 and even 100,000 Armenians whose corpses are spread

---

1- French Deputies.



10

in Asia Minor <sup>are</sup> ~~to~~ not worth the life  
of a French soldier, but we ~~has~~ must  
have <sup>at least</sup> a conscience concerning the real facts.  
Gabriel Charmer has to wince in his grave  
in front of the silence of (French Newspaper)  
Debats. It could alleviate the events, pub-  
lishing as did Le Temps (French Newspaper)  
some ~~extracts~~ extracts from foreign papers  
with reservations <sup>but</sup> ~~with~~ <sup>out</sup> denying the evidence.

p. 399  
400

~~to~~ To His Mother

February 20, 1896.

I went to visit the Sultan on Friday.  
The audience lasted in an hour and half.  
It is always the same, impossible to talk  
about ticklish subjects and we have to

11

399 to remain in generalities.

I am, in a rage of seeing our Government without any idea concerning the foreign policy in a moment when the opportunity is given to play a decisive role...

conclusion: our press in Paris is the most ignominious in the world.

p. 416. To Mr. Hanotaux:

Therapia, July 9, 1896.



1  
Armenian Catholic Community of Angora  
"Angora: statement of Prof. Mendhis of Anatolia College, Marsovan, who passed through Angora in August 1915. As for the Catholics, the leaders of the Union and Progress Party sent a special message to the Bishop and his Council stating that, If the whole Catholic Community, headed by the Bishop and the priests, would accept Islam, they would all remain unmolested; otherwise the order was to be carried out. This is an ascertained fact. But they all preferred to stand firm in their faith, and rejected the proposal of the Committee.

"Consequently, on the last Friday in August 1915 <sup>(1)</sup>, all the Catholics - that is the men - were arrested. 2

"According to one another report, they they were then butchered at a short distance from Angora; but later report says that, when

1- August 27, 1915.

2- Emphasis added.

the plans for this murder were ready, there suddenly came special envoys from the Government with instructions that the Catholics were to be deported safely. Consequently they were sent to Kona, and thence to the Adana district.

"The latter story may be true, as it is a fact that the Papal Envoy in Constantinople and the Austrian Ambassador pressed the Turks hard in defence of the Catholics, and they are said to have secured promises of exemption from Enver and Talaat. But, however that may be, it is difficult to have any preference as between an immediate death and the slower process, for deportation is nothing but a slow process of execution.

"The very day that the Catholic men were sent away, all the Armenian women in Angora were hurried off to the railway station.



They were told to make haste and catch up their husbands. They were at liberty to take any valuable with them. As soon as the poor creatures reached the station, they were all pecked by scores, like cattle, in the sheds and warehouses and barns there. The scenes in the town and at the station defy description. All the men were gone — No one knew where — and now the rest, the women and children, were left in anguish and sorrow, pain and despair, in the company of the Turkish soldiers.

Any of the women and children that accepted Islam were brought back to the town and given to prominent Turks. Those refused were deported to Syria and Mesopotamia. Their fate must be similar to that of other sufferers from other regions.



Bishop Bahabanian and his <sup>priests</sup> <sup>4</sup> clergy  
were called (invited) by a high ranking  
officer on August 27, 1915, at 6 a.m. to  
meet Governor Atif intoxicated by hatred  
and blood.

Policemen and gendarmes arrested  
Armenian Catholics about 1,200 and im-  
prisoned.

But some hundreds were missing...  
they were hidden in homes, apprehen-  
ding to be arrested soon.

Those arrested were waiting in prison  
since Friday morning to Sunday.

Merjimekian, p 24.26

A few Protestant families were left unmolested in the town. The Protestant Pastor was deported, and nothing is known of his fate.

Many children were circumcised and placed in so-called orphanages.<sup>ph</sup> 1

1. Bryce, Treatment, pp. 382-384

1. Compare: Les Arménien d'Angora déportés et massacrés. Pourquoi et Comment? by Rev. Pierre Merjimekian, survivor; Hindie Press, Cairo, 1920; pages 15-36.

## Governor Atif's invitation

6

Bishop Bahabian and his priests were invited by a high ranking officer on August 27, 1915, at 6 a.m. to meet Governor Atif intoxicated by hatred and blood. Policemen and gendarmes arrested Armenian Catholic men about 1,200 and directed them into prison; were missing still some hundreds, who were not yet imprisoned. They were hidden in homes, but were apprehended to be soon arrested.

Those who were already arrested, were waiting in the prison since ~~27 Aug~~ Friday morning to Sunday August 30, 1915. 1

1- Op. cit. Rev. P. Merjimekian, pp. 24-26.



An interesting episode was told of the Catholics of Ankara. It had been rumoured, at the same time, people were deported from Ankara, that the Catholics were were to be ~~deported~~ allowed to be free. But the rumour was not corroborated, and the Government did not recognized it. So the Catholics were all gathered together at the station and sent off. Many of the men had been sent separately before, but this was a second large company. I think it also concluded women. They had reached this town, Asi Yozgat, and the people were there to kill them. The priests with them begged ten minutes for prayers and the presenting of the sacrament~~x~~ to them. The ten minutes were granted, and, as the whole company knelt and prayed, a horseman rode up suddenly, shaking a paper in front of him

and crying: "Your freedom is given! Your <sup>8</sup> freedom is given! you are not to be killed!"

The officers would not send them south instead.

The favour that had been obtained through the Austrian and American Ambassador in Constantinople for the Catholics and Protestants to be exempted from deportation. <sup>1</sup>

<sup>1</sup> Bryce: Treatment, pp. 385-386.

Miss Gage's statement, a foreign traveller in Asiatic Turkey.



## Armenian Gregorians

9

First of all, August 11, 1915, Gregorian Armenians of Ankara were arrested and imprisoned by Turkish policemen and gendarmes, mostly with brutality, as Joachim Benglian.<sup>1</sup>

The same day, sixteen hundred Armenians were arrested in groups of two or three hundreds, looting whatever they had of valuable.<sup>2</sup>

They were directed to Heinam and Nenek, two villages eight hours distant from Ankara, where already 300 criminals were waiting them. They were massacred with axes, swords, with cruel tortures.<sup>3</sup>

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1. op. cit. p. 16.

2. op. cit. p. 17.

3. op. cit. p. 18

Lawyer Armenak Yenoukian, Misak Keshishian, Kevork Khakamian, were cruelly tortured. Their tongues and ears cut, eyes pulled off. The criminals were boasting in the streets of Ankara showing their swords and axes, as they had killed infidel Christians. 4

Seventeen hundred Armenians were massacred in a week in the vicinity of Heinam and Nenek villages. 5

### Armenian Catholics

People told that Armenian Catholics and Protestants shall not be molested.

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4. Op. cit. p. 18.

5. Op. cit. p. 19.

The Bishop Krikor Bahabarian called his council, clergy and notables as well. They could do nothing against the orders of the Government, even unconstitutional and atrocious. Rev. Pierre Merjimekian accompanied the Bishop everywhere. 6

Once he was called by Mrs. N. Ourganlian, to say a prayer for her son, who was supposed to be sick. Sickness was a pretext. This Armenian Catholic lady had a Turkish tenant, Jemal Bey, military Commander, who told her about the secret instructions concerning the deportation and massacre of the Armenian Catholics like other Armenians. 7

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6 - Op. Cit. p. 20.

7 - Op. Cit. p. 21.



"We all," she told, "Armenian Catholics of Ankara, have to be, without any exception, exiled, as other Armenians, according to an order of Talaat Pasha..." 8

Rev. Merjimekian reported to the Bishop the confidential information of Mrs. Ourganlian.

Bishop K. Bahabian accompanied by Rt. Rev. Timjimian, ottogenaie, Armenian Catholic Notables, as Holarian, and Ajembalian, went to meet Atif Bey, Governor General of Ankara.

The Bishop said to the Governor: "My community was scaring with the idea deportation. (Is it possible to speak about bloodshed?) Rumours are spread. Are they serious? I ask your Excellency to intervene His Majesty & to dissipate such a misunderstanding

because the Armenian Catholic Community of Ankara has been always fidele to the Government, and does not deserve such a penalty. In my quality of Pastor of my Community I am ready to offer my head before the Sword of my Souvereign, when a royal investigation may find any shadow of treason in my Community." 9

Atif, a fraudulent governor, heard in calm blood the above speech interrupted by sighs, replied with his voice platonic and full of hypocrisy : « Monsignor, I am surprised to hear the speech you made ; The humors you spoke about, are absolutely wrong, and the apprehensions of your people is deprived



of any basis. I guaranty under oath in the Government that there is not and there cannot be anything against Catholics. If ever I make such an appeal to the S. Porte, it will be not only useless, but also dangerous, because we would inspire suspicion<sup>ON</sup>. Take it easy and tell my salutation to your Community assuring that His Majesty, whose I am the representative among you, has a great satisfaction to see the Armenian Catholics of Ankara very much submitted to His Sovereign Majesty and so fidel to their religious and political Chiefs. 10

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On July 30, 1915 already Governor Atif Bey had informed officially Halil Rejai Bey, Commander of the Fifth Army Corps at Ankara that the Armenian Catholics, as other Armenians, must be deported according to the instruction recently received from the Department of the Interior.

„ Governorate of Ankara

Corresponding Secretariat

Extraordinary Top Secret.

To the Acting Commander Fifth Army Corps:  
The Honorable Ministry of Internal Affairs communicated in a telegram No. 47, dated July 29, 1915, ordering the deportation and exile of the Armenian Catholics from the

of Ankara as other Armenians in this respect.

July 30, 1915.

[Signed]: The Acting Governor;

Atif. 1

The above telegram No 47, of July 29, 1915, was a coded circular communicated to the Governors General of the provinces and Mutessarifs of the district, such as Zekai Bey, Mutessarif of Kayseri communicated a copy to Colonel Shehabeddin <sup>Division</sup> Bey, Acting Commander of the Fifteenth<sup>th</sup> at Kayseri:

" No 243.

Copy of Coded Telegram

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1. - St. James Archives, Jerusalem, No W455.



17 8

Reply to the Coded telegram No 3135,  
July 31, 1915.

I have the honor to inform that up to  
the present time, the Mutessarif [Zekai K]  
has received instructions from the Ministry  
of Interior to deport <sup>also</sup> the Armenian Catholics.

I have communicated your telegraphic order  
to the Mutessarif.

August 4, 1915.

[Signed], Acting Commander

XV<sup>th</sup> Division, Kayseri.

Shehabeddin. 2

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2. JAJ. No W468.

No 220

Imperial German

Embassy

Pera, December 31, 1915

The American Ambassador told me today that four thousand Protestants and Catholics are in peril molested in Aintab and their deportation has already begun.

Those who do not accept Islam, have to be deported. Talaat Bey had promised him some time ago to not to molest the Protestants and Catholics, as he had promised to me as well.

Mettelnich 1

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1. Deutschland und Armenien, 1914-1918,  
Sammlung Diplomatischer Aktenstücke.  
Dr. Johannes Lepsius, Der Temper Verlag, in Potsdam  
p. 212, No 220.



## 1 Armenian Catholics and Protestants

Edward I. Nathan, American Consul at Mersina informed the Embassy on September 11, 1915, that Armenian Catholics and Protestants of Cilicia are deported without any regard.

"I have the honor to inform you that... thousands of additional Armenians from North have arrived here (Mersina) and been transported to the Aleppo region. Since that over 6,000 have also been deported from the city of Adana without any regard for the exception supposedly given to Catholics and Protestants. I telegraphed Your Excellency of the latter fact on the 5<sup>th</sup> instant. The cause of the increased severity was the arrival of Ali Munif Bey, Mustechar of the Foreign

Office who decided that no exceptions  
should be made and deportations be com-  
pleted as soon as possible. He was sup-  
ported by the Adana Union and Progress  
Club, a rabid anti-Armenian organization.»

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1- National Archives, Washington D. C.

No 867. 4016/193. Emphasis added.